

portion. 10

A
SHORT
TREATISE,

Contayning all the Principall
Grounds of CHRISTIAN
RELIGION.

By way of Questions and Answers, very
profitable for all men, but especi-
ally for Householders.

The twelfth Impression.



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2.
A

To the Christian Reader.

WE offer here unto thy view
(good Christian Reader) the
principles of Religion, with a
short Exposition upon the same
for the explanation of what may seem dif-
ficult, the confirmation of the truth pro-
fessed against Popery, and the enforcing of
sundry duties of weighty and great impor-
tance. The method we have followed is
playn and naturall; the matter wholesome,
but not adorned with flowers of eloquence.
Wee begin with the mayn end that all men
ought to aym at, because there can be no
motion but for some end, as there can bee
no effect but from some efficient. Thence we
proceed to the meanes whereby the end may
be attained: for it is in vain to propound
an end unto our selves, if either the way be
impossible, or imperfect; if either it cannot
bee known, or doe not lead to the fruition
thereof. In the meanes we consider, whence
direction is to be taken, and what is to bee
learned: and there we shew what, and who
God is, how wee must conceive of him,
why he ought to be worshipped, what cove-
nant he made with Adam in the time of in-
nocency, and how Adam by transgression
fell, and plunged himselfe, and his posterity

To the Christian Reader.

into woe and misery unpeakable, intolerable and eternall. In the next place we lay downe the meanes, that God hath ordained for mans recovery; And there is handled what Christ is, what he hath done for us, how we are made partakers of his benefits, how faith is wrought and increased in us, & what obedience we owe to God in Christ, who is the object of Christian religion. And because the Godly in this course of Christianity are compassed about with infirmities, subject to many falls, and assailed with many tentations, which might discourage and turn them out of the way, before we have added, what course a Christian should take to grow in grace, how he may be preserved from falling, how hee should recover after his fall, and of what priviledges the Godly are, or may be partakers in this life. And in the last place, the blessednes of the Saints after this life is ended, is touched in few words; whereby the sufficiency of the meanes is manifested. For as it is a way prescribed of God, so it leadeth unto God, the first, chief and all-sufficient good. Our desire herein is to teach the simple Christian, how he may grow from grace to grace, and from faith to faith, and to further such godly Householders, as desire to

To the Christian Reader.

to instruct and train up their children and servants in the information and fear of the Lord but want leisure, or ability, to furnish themselves out of larger and more learned Treatises. For their sakes we have adventured to compile this poor Treatise, and make it common, that they might have some helpe at hand whereby they might be confirmed in the truth, against the vain cavils of the Papists, and the better inabled to inform them that be committed to their charge. If any such shall vouchsafe to make use of this book, we would desire him to mark and observe these few things. First, that the letters a, b, and c, &c. set over the Answer do direct what part of the Answer the Testimonies of Scripture alledged do serve to confirm. And the figures 1, 2, 3. &c. doe intimate what words, or which parts of the Answer are explained in the exposition. Secondly, in teaching the Questions and Answers, take the pains to search into the proofes which are alledged for confirmation of the matter; and if the same things, word for word be not found in the Verses of Scripture cited, then be pleased further to inquire what reasons or arguments may be drawn from the place, to prove what is intended. This we commend, because it is a

To the Christian Reader.

course behoofe full for the obtaining of well-grounded knowledge, the getting of stedfast and assured faith and comfort, and growing to be familiarly acquainted with the word. Thirly, in reading the Exposition of every Answer, take notice what is delivered by way of explication or confirmation, and what reasons and how many, are brought to prove any point. Thereby a man shall be enabled to referre that which he heareth in the publique assembly, or readeth in godly and learned Books, to some head, apply it to right purpose, treasure it up safe in memory for use in the time of need, and have in readinesse to answer the gain sayers.

Thus heartily desiring and hoping (good Reader) that thou wilt make use of these directions given, profitably to guide thee through this small Work; we commit thee to God, and the word of his grace, who is able to direct, and safely lead thee unto eternall happinesse; craving that if thou receive benefit from God upon the perusal of this simple Treatise, thou be carefull to poure out thy soule unto God for us, that hee would enrich us with his grace more and more, for the glory of God, the good of his Church, and the comfort of our own soules.



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F I N I S.



A

Short Catechism :

with an Exposition
upon the same.

2  *Has ought to be the chiefe,
and continuall care of eve-
ry man in this life ?*

An. To glorifie **1** God,
and b laude his 2 seale, **1** Cor. 10. 31.
b Acts 16. 30, 31. Mat. 16. 26.

Expos. 1, Gods glory, that is, his sur-
passing worthinesse, cannot be encreased,
nor fully manifested, Exod. 33. 20. because
he is most perfect, psal. 16. 2. and infinite,
Job 22. 2. and 35. 7. God is said to glori-
fie himselfe, when he makes his excellen-
cy to appear, Numb. 14. 21. Psal. 72. 19.
Ezek. 43. 2. Angels and men glorifie
him, when they extoll his greatnesse, an I
testifie their acknowledgement of his
glory, Luke 2. 14. Rev. 14. 7. Exod. 15. 2.
Here then to glorifie God, is inwardly
in heart, Rom. 4. 20. 1 Cor. 6. 20. and
out.

outwardly in word and action, Matth, 5. 16. 1 Pet. 2. 12, to acknowledge God to bee such a one as hee hath revealed himselfe, Rev. 4. 9, 11. Psalm 29. 1, 2. and 50. 23. Of glorifying God, man should bee most carefull: for God is the beginning from which, and the end unto which all things do end, Romans 11. 36. his glory is in it selfe most excellent, Exodus 33. 18. 19 Psalm. 148. 13. most dear to him, Exodus 7. 4, 5, Elay 42. 8. & 48. 11. the supream end of all divine revelation, Ephes, 2. 7. of all his works, Eph, 1. 5. 6. Prov. 16. 4. Exodus 9. 16. Psalm. 50. 15. Iohn 11. 4. 40. of mans life, Psalm 6. 4, 5. and service, Zach. 7. 5, 6. Psalm. 101. 1 Iohn 3. 28, 29, and all meanes furthering the same, are available to mans salvation, Romans 4. 20. 21 Ierem. 13. 16. Mal. 2. 2. 1 Sam. 2. 30. Psalm 50. 23.

2 To take care for our salvation, is so to live here, that we may live with the Lord hereafter, Phil. 2. 12. 2 Pet. 3. 11, 14. The salvation of the soule is most precious, Psalm. 49. 8. cannot be obtained without care, Act, 2. 37. 1 Cor. 9. 24, Matth. 7. 13. Luke 13. 24. and he is ever mindelesse of Gods glory, that is carelesse of his eternall



with an exposition upon the same. 3

eternall happinesse. Eph. 2. 12. Iohn 5. 44. and 7. 18. Also eternall life is a durable treasure. Luke 12. 33. and 16. 9, 10. 1 Tim. 6. 17 18. all worldly things are vaine, uncertayn and transitory, Matth. 6. 19. Psal. 73. 18, 19. the soule came from God and is after a restless manner carried to seeke and desire communion with God, and a desire to bee happy, is naturally planted in the heart of all men by God himselfe, therefore wee should earnestly set our affections upon things that are above, Col. 3. 1, 2. Phil. 3. 12, 13, 14. and infinitely desire the enjoying of Gods presence in heaven: for hee is infinite in goodnesse, the highest of all things that are to be desired.

2. Whence must wee take direction to attayn herennto?

A. Out of the word of God alone, Iohn 20. 3. 1.

Expos. 3. God only can give the crown of glory, 2 Tim 4. 8. Iames 1. 12. he also is the author, object, and end of true Religion, Gen. 18 19. Acts 18. 25, 26. Iohn 6. 29. therefore none but hee can reveale the way how wee should obtayn that everlasting inheritance, Psalm 16. 11. Prov.

2, 6, 9. For the nature of God is incomprehensible, his will and workes are unsearchable, Heb. 11. 6. Deut. 4. 4, 6. and 29, 29. Heb. 11. 3. No man hath knowne the Father but the Son, and he to whom the Sonne hath revealed him, Iohn 1. 18. Matth. 11. 27. and the Gospell is an hidden mystery, 1 Cor. 2. 7, 10. Rom. 16. 25, 26. so that we can know nothing of God, untill God himselfe manifesteth it unto us, Psal. 103. 7 and 147. 19 20. By the word of God, we understand the will of God revealed unto reasonable creatures teaching them what to doe, beleeve, and leave undone, Deut. 29, 29.

Q. What call you the word of God?

An. The d holp Scripture 4 immediatly 5 inspired, which is contained in the books of the Old and New Testament, d 2 Tim. 2, 16.

Expos. 4. This word of God hath heretofore been diversly made knowne. Heb. 1. 1. as by inspiration, 2 Chron. 15. 1 Esl. 59. 21. 2 Pet. 1. 21. Ingravings in the heart. Rom 2. 14. visions, Num. 12. 6, 8. A&A. 10. 10, 11. Apo. 1. 10. Dreames, Iob 33. 14, 15. Gen. 40. 8. Vrim and Thummim, Numb. 27. 21. 1 Sam. 30. 7 8.

Signes

with an Exposition upon the same. 5

Signes, Gen. 32. 24. Exod. 13. 21. Audible
voyce, Exod. 20. 1. 2. Gen. 22. 15. and
lately by writing, Exod. 17. 14. This word
so revealed, is by excellency called the
Scripture, Gal. 3. 22. Iohn 10. 35. and the
holy Scripture, Ro. 1. 2. in respect of God
the Author, Act. 1. 16. and 4. 25. the holy
pen-men, Luk. 13. 28. 2 Pet. 1. 21. the
matter, 1 Tim. 6. 3. Tit. 1. 1. and end there-
of, Rom. 15. 4. 2. Tim. 3. 17. The truth of
God was delivered to the Church in writ-
ing, Deut. 31. 9. Hos. 8. 12. Rev. 2. 1. that it
might be preserved pure from corruption.
1 Pet. 1. 12. 13. 15. be better conveyed to
posterity, Ier. 36. 27, 28. Deut. 31. 9. be an
infallible standard of true doctrine, and
determiner of all controversies, Esa. 8. 20.
Mal. 4. 4. Deut. 17. 11. that our faith might
be confirmed, beholding the accomplish-
ment of things prophesied, 1 Kings 13. 2.
with 2 Kings 23. 16. Acts 17. 10. 11. and
for the more full instruction of the Church,
the time of the Messias either drawing on,
Mal. 4. 4. or being come, Luke 1. 2, 3.

5. To be immediately inspired, is to be
as it were breathed, and to come from
the Father by the holy Ghost without all
means: And thus the holy Scriptures were

B

inspired.

inspired both for matter, and words, Luk.
1.70. 2 Pet.1.21.

Q. What are the books of the Old Testament?

A. 6. Moses and the Prophets, e Luk.
24.27.

Expos. 6. All the books of holy Scripture, given by God to the Church of the Iewes, are called the Law, Luk. 16. 17. Iohn 12. 34. & the Prophets: Rom. 1. 2. & 16. 25, 26. because they were written by holy men, stirred up, sanctified, and inspired of God, for that purpose. 1 Pet. 1. 11. Heb. 1. 1. But ordinarily they are comprised under these two heads, the Law, and the Prophets, Math. 22. 40. A&. 13. 15. Math. 7. 12. or the Law of Moses and the Prophets. A&. 28. 23. or Moses and the Prophets: Ioh. 1. 45. Luk. 16. 29. Moses being distinctly named frō the rest, because he was first & chief of the Prophets: as the Psalms are mentioned particularly, Luk. 24. 44. because they are the choice & flower of all other Scripture.

Q. Which are the books of the new Testament?

Ans Matthew, Mark, Luk, and the rest, as they follow in our Bibles.

Q. How may it be proved that these books

with an Exposition upon the same? 7

books are the word of God immediatly inspired by the holy Ghost to the Prophets and Apostles?

A. 7. By the ⁸ testimony of the Church, ⁹ constancy of the Saints, ¹⁰ miracles wrought to confirme the truth, and the ¹¹ Antiquity thereof, f 2 Pet. 1. 19. g Rev. 6. 9. h 1 King. 17. 24. Ioh. 3. 2. 1. Ier. 16. Heb. 13. 8.

Expos. 7. 't is very expedient & necessary that all Christians of age and discretion, should know that the Scriptures are the very Word of God, the immediate and infallible truth of God that is to be received, obeyed and believed. For thereby we are the better fitted to hear, read, & receive the Word with attention, joy, reverence, submission, Act. 10. 33. and assurance of faith: which being a divine grace, must have a divine foundation, 2 Tim. 3. 15. 16. 1 Ioh. 5. and being certain, must have a sure ground even the word of God, Ioh. 5. 46. Eph. 2. 20 Rom. 4. 18. Also it ministers no small comfort in affliction and temptation, that we know whom we have trusted, 2 Tim. 1. 2. Act. 5. 29. This must be known not by opinion, or probable conjecture, which may deceive, but by certain and distinct knowledge,

ledge, whereby we conceive of things certaine certainly as they are, and are assured that we conceive of them none otherwise that as they are, that we may be able to stop the mouthes of Atheists and Papists, who carp against the truth, 2 Cor. 13. 3. We come not to the understanding hereof by sense, or discourse of reason: this matter is to be discerned and believed by faith.

But for the fuller clearing of the point, sundry rules are to be observed, both concerning faith, and concerning the Scripture it selfe. 1. Distinction must be made between certainty of faith, and certainty of sense of sight. Things believed in themselves are more certain than things seene, but they are not alwayes so apprehended by us. Certainty of sight excludes doubting, so doth not certainty of faith, it is sufficient that it prevaile against them, Gen. 15. 6. 8. 1 Cor. 13. 9. 12. Iud. 6. 36. 37, 38. (2) Implicite faith, by which we confusedly believe that such books are the Word of God, not understanding the sense of them, is to be distinguished from explicite faith, which is ever joyned with a distinct and certain understanding of the thing believed, Ioh. 3. 2. 10. (3) Historicall faith, which stands

in the certainty of the mind, and believes God speaking in his Word, must be distinguished from justifying and saving faith, which contains the perswasion and confidence of the heart, whereby we not only beleieve the Word of God to be the chiefe truth, but also doe embrace it, as contayning the chiefe good of man, Iam. 2. 19. Ioh. 5. 35. Heb. 6. 11. and 10. 22. Eph. 3. 12. for all things in Scripture are not alike to be believed, neither doe the same Arguments serve to beget each faith. (4) Concerning the Scripture, we must put difference between the doctrine therein contained, and the writing: for the signe is for the sense, and the knowledge and faith of both is not alike necessary. The doctrine was ever necessary to be believed, the manner of revealing was not alwayes, Ioh. 8. 24. (5) Of doctrines some are simply necessary to salvation containing the maine grounds and chiefe heads of Christian Religion; others are expositions; or amplifications of the same, very profitable, but not of such necessity, 1 Cor. 3. 12, 13. Col. 2. 18, 19. Phil. 3. 15. (6) A distinction is to be put between the Scripture generally

considered, in respect of the manner of revealing, and between the number and order of the Books : it being one thing to believe that the will of God is now fully and wholly committed to writing ; another that this is the distinct order, and precise number of Books. (7) Also it is one thing to believe that God is the Authour of this or that Book ; another to believe that it was writen by this or that Scribe or Amanuensis ; so that a difference is to bee made between the chiefe Authour of a Book, and the Instrument thereof. 1 Cor. 12. 3. Mat. 10. 20. (8) The substance of doctrine necessary to salvation contained in Scripture, is to be believed with an expresse, historicall, and saving faith : but the number and order of books is to be believed with faith historicall.

8. By the Church we understand not the Pope, whom the Papists call the Church virtual ; not his Bishops and Cardinals met in generall Councell, whom they call the Church representative ; but the whole company of believers, who have professed the true faith ; whether those

er of those who received the books of holy
Scripture from the Prophets and Apo-
stles, or those who lived after. Under the
name of the Church we comprehend not
the Prophets and Apostles, as they were
immediatly chosen and called to be the
penmen of holy Scripture; for they wrote
not as men in the Church, but above the
Church. The Church of the Iewes pro-
fessed the doctrine, and received the
Books of the Old Testament, and tes-
tified of them that they were divine. To
whose testimony these things give force:
(1) To them were committed the Oracles
of God. Rom. 3. 2. (2) In great misery
they have constantly confessed the same,
when as by the only denying thereof,
they might have been partakers both of
liberty and rule. (3) Notwithstanding the
high Priests and others persecuted the
Prophets while they lived, yet they re-
ceived their writings as prophetical and
divine. (4) Since obstinacy is come to Is-
rael, notwithstanding their great hatred
to the Christian Religion, the holy Scrip-
ture of the Old Testament is kept pure
and uncorrupt amongst them, even in
those places which doe evidently con-

firm the truth of Christian Religion, Esa. 53. 3, 4, 5, &c. The Christian Church hath embraced the doctrine of God, and received the books both of the Old and New Testament. To whose Testimony two things give weight. 1. their great constancy. 2. Their admirable and sweet consent : for in other matters we may observe differences in opinions, in this a singular and wonderfull agreement. This Testimony of Christians is considered three wayes; 1. Of the universall Church which from the beginning thereof untill these times, professing the Christian Religion to be Divine, doth also professe that these books are of God. 2. Of the severall primitive Churches, which first received the Books of the Old Testament, and the Epistles written from the Apostles, to them, their Pastors, or some they knew, and after delivered them under the same title, to their successours and other Churches. 3. Of the Pastors and Doctors, who (being furnished with skill, both in the tongues and matters divine) upon due tryall and examination have pronounced their judgement, and approved them to the people committed

ted to their charge. This testimony is of great weight and importance, profitable to prepare the heart, and to move it to believe: of all humane testimonies (whereby the Authour of any book that hath, is, or shall be extant, can be proved) the greatest, both in respect of the multitude, wisdom, honesty, faithfulness of the witnesses, and the likeness, constancy, and continuance of the Testimony it selfe. But this testimony is onely humane: not the only, nor the chiefe, whereby the truth and divinity of the Scripture is confirmed, neither can it bee the ground of divine faith and assurance.

9. The Saints of God of all sorts and conditions, noble, base, rich, poore, learned, & unlearned, old, young, married, unmarried, &c. have suffered the most grievous torments, usuall, usuall, speedy, slow, even what hell could invent, or mans malice finde out, for the defence of this truth. All these things a number numberlesse endured, and that with great constancy and joy, even with a cheatefull heart and merry countenance, so that none can think they suffered out of weaknesse, pride, vaine-glory, or discontent.

content : This patient suffering of the Martyrs is not testimony mearly humane, but partly divine : for that courage, and chearefulnesse which they shewed in the midst of all torments, was not from nature, but from above.

10. Many and great wonders, such as Sathan himselfe cannot imitate, such as exceed the power of any, yea, of all the creatures in the world, such as the most malicious enemies of Gods truth, could not deny to be divine, hath the Lord openly wrought by the hands of Moses, the Prophets and Apostles, for the confirmation of this truth, Num. 11. 9. & 20. 10. Exod. 19. 16. 1 King. 17. 24. Mark. 16. 20. Heb. 2. 4. Ioh. 5. 36. and 9. 30. 33. Act. 5. 12. These miracles were sufficient to confirm the divinity of this truth, and writing, to them who were eye witnesses thereof. Heb. 2. 3. Ioh. 20. 20. Iudg. 2. 7. 10. The undoubted and cleare narration of them, is to us an invincible argument thereof.

11. That which is most ancient, is most true and divine; the purest Religion is before all others; there must needs be a Law before transgression; and a commandement

with an Exposition upon the same. 15

mandement given unto man before there could be place for the Devil to tempt him. But the Religion taught in Scripture is of greatest antiquity : the doctrine of the Creation and fall there handled, in all other Stories whatsoever is omitted.

Q How else ?

A. By 12 the *k* stile, 13 / efficacy, sweet
m 14 consent, admirable *n* 15 doctrine, excellent
o 16 end, and the witnesse, *p* 17 of the Scripture it selfe, *k* Gen. 17. 1. Psal. 50.
1. Esa. 44. 24. Exod. 20. 1. 2. 1 Cor. 11. 23.
Ioh. 3. 36. 1 Cor. 1. 23. Joel 1. 1. 2. / Psal.
19. 8. Rom. 15. 4. 2. Rom. 7. 7. Zeph. 2. 11.
Zech. 13. 2. Act. 5. 39. Act. 9. 5. 20. 21. Phil.
11. 12, 13. Rom. 15. 19. 2 Cor. 4. 8, 9. 10.
m Gen. 3. 15. and 49. 10. Esa. 9. 6. Dan. 9.
24. Math. 1. 18. Act. 10. 43. *n* Psal. 119.
129. 138. 172. Deut. 4. 5, 6. *o* Ioh. 20. 31.
p 2 Tim. 3. 16. 2 Pet. 1. 19.

Expos. 12 By the stile of the Scripture we understand not the externall superficies of words, but the whole order, character, frame, and comprehension, which fitly agreeth to the dignity of the speaker, and nature of the Argument, and is tempered according to the capacity and condition of them for whose sake it was written :

Indeed

Indeed every Prophet and Apostle almost had a peculiar stile; *Esay* is eloquent, sweet, and more adorned; *Solomon* accurate; *Jeremy* vehement, and more rough; *Amos* simple: but all are divine. These things declare the majesty of the stile. (1.) The title, that the Author of the holy Scripture doth justly challenge unto him, the which imports independence of nature, *Exod.* 3. 14 super-eminency of power, and sovereignty, *Psal.* 50. 1. 2. excellency both of properties and works, *Gen.* 17. 1. *Esa.* 42. 5. and 40. 22. 26. (2) The maner used in teaching, commanding, promising, and threatening, Things above reason, hidden mysteries, such as exceed all humane capacity, are unfolded, without all argumentation or furniture of perswasion, *1 Cor.* 2. 7. and we are required to understand and believe them, relying upon the truth and credit of the revealer. In giving the law, no proöme, is used, but, Thus said the Lord; no conclusion, but the Lord hath spoken, *Exod.* 20. 1. 2. Commandements of which no reason can be rendred, are enjoyned, *Gen.* 2. 17. and that which a naturall man would account foolishnesse,

is

is peremptorily and with great severity required, Ioh. 3. 36. 1 Cor. 1. 23, 24. no argument being brought to perswade, or confirm the equity of those commands; but only the will of the Commander. Promises above likelihood are made; to assure of performance no reason is alleged, but, I the Lord have spoken, Esa. 51. 22. and 52. 3. 4. and to encourage against difficulties and dangers present divine assistance is promised both as necessary and sufficient, Exo. 4. 12. Ios. 1. 9. Ier. 1. 8. Esa. 43. 5. In the manner of threatening also, the like notes of the Divinity of the stile may be observed. (3) That without respect of persons, he doth prescribe Lawes to all men, private persons and publick Magistrates, whole Kingdomes, and severall estates, commanding what is distastfull to their nature, and forbidding what they approve, promising not terrene honour, but life everlasting if they be obedient: threatening not with rack or gybbet, but eternall death, if they disobey, Joel 1. 1. 2 Ioh. 3. 16. 1 Sam. 12. 25. (4) That the Ministers of the Lord of Hosts doe require attention, faith and obedience, to what-
soever

soever they speak in the name of the Lord, whether it were prophesie, commandement, or rebuke; whether they called to repentance and Reformation of things amisse, or exhorted to obedience, 1 Cor. 11. 23. Mich. 1. 1, 2. The low and humble manner of speech, used in holy Scripture, cannot justly offend any man; for it was penned to the use and behoofe both of the learned and unlearned, Rom. 11. 4. though the phrase be plaine, the matter is high and excellent, profound and un-utterable. Hos. 8. 12. A & 2. 11. Easinesse and plainnesse doth best be-seeme the truth: a Pearle needs not Pain-ting, nor truth to be underpropped with forraine aydes, it is of it selfe sufficient to uphold and sustaine it selfe: it be-comes not the Majesty of a Prince to play the Orator; and though the Scrip-ture bee simple in word, it is great in power: no writings of Man, though never so well set forth, with wit, words, order, or depth of learning, can so enlighten the minde, move the will, pierce the heart, and stirre up the affections, as doth the word of God. Neither doe the Serip-tures want eloquence, if the matter bee well

well weighed: no writing doth, or can equalize them in pithinesse of prophesying, or ferventnesse of praying. The song of *Moses*, and the beginning of *Esay*, in variety and force of eloquence, doe far exceed all Authors, Greek and Latin; if comparison be made betwixt those places, and whatsoever is most excellently indited by man, either in Greek or Latin, you may easily discern, the one was written by a Divine, the other by an humane spirit.

13. The efficacie of this doctrine doth powerfully demonstrate the Divinity thereof: for it converts the soul, inlightens the eyes, Psalm. 19. 7, 8. discovers sinne, Rom. 7. 7. convinces the gainsayer, 2 Tim. 3. 16. killeth and terrifieth, 2 Cor. 3. 6. rejoyceth the heart, Psal. 19. 8. Psal. 119. 103. quickneth, Psalm. 119. 50. 93. and comforteth, Rom. 15. 4. manifesteth the thoughts, 1 Corinth. 14. 25. overthrowes false Religion, casteth down strong holds, and the whole kingdome of Satan, stoppeth the mouth of Oracles, destroyes Idols, 2 Cor. 10. 4. Zeph. 2. 11. Zach. 13. 2. and remaines invincible notwithstanding all opposition. Act. 5. 38, 39. These things commend the efficacy of this word.

word. (1) The nature thereof is opposite to the wisdom and will of a natural man, 1 Cor. 1. 21. and 2. 14. Rom. 8. 6. and yet it hath prevailed. (2) It hath prevailed, not onely with the grosse and sortish Gentiles, who served other Gods; Gal. 4. 8. but even with the most fierce and bitter enemies thereof, Act. 9. 5, 6, 20. 21. (3) The enemies who did oppose this truth were many, mighty, and subtle; as principally the Devill, out of his hatred against Gods glory, and mans salvation, Ephes. 6. 12. Apo. 2. 10. and the Romane Emperours as his instruments, the rest of the world furthering, and the Jewes stirring them up; all which out of their love to falsehood and Idolatrie, and their malice against the Christian Religion, did with incredible furie, and vigilancy, labour the utter abolition of this truth, Act. 4. 27. and 9. 2. Matth. 10. 18. 22. Ioh. 16. 2. Act. 13. 50. and 14. 2. 5. 19. 1 Thes. 2. 15, 16. (4) The persons whom the Lord did chuse to bee publishers of this heavenly doctrine, were in number few, in outward appearance simple, rude, base, and weak, and sometimes also negligent, Math. 4. 18, 19, 20. Luke 6.

6.13. 2 Cor. 4.7.8. Math. 13.25.(5) These simple and weak men, subdued the World by Preaching the Crosse of Christ, and prescribing long suffering and patience, 1 Cor. 2.4. 1 Theff. 3.4. Act. 9.16. 2 Tim. 3.2. (6) The number of all sorts, ages, conditions, sexes, and nations, who gave credit to this doctrine, and confirmed the same with the losse of their lives, was innumerable, Apoc. 6.9.10. (7) In short times a great part of the habitable world was converted, brought to the obedience of faith, so that *Paul* filled all places from *Ierusalem* to *Illyricum*, with the sound of the Gospel, Col. 1. 6. Rom. 15.19. (8) The more the truth was persecuted, the more it did prevaile, Act, 8.3.4. Phil. 1.14. (9) Though the Iewes were wasted with many and great slaughters, yet the Scriptures did still remaine safe, and entire in their custody when the Hebrew Language did lie almost unknowne, and had perished altogether, had not the Lord provided for Religion; then by the Iewes, the deadly enemies of Christ, was the Doctrine of Christian faith preserved. (10) To these we may adde, the dreadfull judgements of God, which fell upon the persecutors

of the Christian faith; amongst whom some were forced, at their last gasps, to acknowledge the Divinity of this word. All which things doe strongly confirme the propagation, defence, and conservation of this truth and Doctrine to be admirable, and of God.

14. The sweet and admirable consent which is found in all and every part of Scripture, cannot be ascribed to any but the Spirit of God; each part so exactly agreeing with it selfe, and with the whole, Ioh. 5. 46. This may sufficiently appeare, by comparing the prophecies of the Old Testament touching Christ, the calling of the Gentiles, and rejection of the Jewes, with the accomplishment of them, declared in the New, Gen. 3. 15. and 12. 2. and 49. 10. Numb. 14. 17. Dan. 9. 25. Mat. 1. 18. Luk. 1. 55. and 24. 27. 44. Act. 16. 22. Deut. 32. 21. Mal. 1. 10, 11. Psal. 2. 8. and 110. 2. Act. 11. 18. Psal. 118. 22, 23. Matth. 21. 42. Such exact consent as here is to bee found, is impossible to be fained of men, or Angels, as the things fore-told were removed from their knowledge and finding out, untill they were revealed. These considerations give strength to this argument.

(1) The

(1) The length of time, in which this writing continued; viz. from *Moses* untill *Iohn*, which prevented all conceits of forgery, since they were not written in one, nor yet in many ages. (2) The multitude of Books that were written, and of Writers who were employed in that service. (3) The distance of place, in which they were written, which did hinder that the Writers could not conferre together, Ier.2.1,2. and 36. 5. Ezek.1.1. (4) The silence of the adversaries, who in all that long space mentioned, whiles the Scripture was in writing, could never detect any thing in those Books, as false, or erroneous, whose silence is of great weight in this case, because they were eye witnesses of those things which our Saviour taught, did, and suffered, according as it was prophesied of him: so that they knew the Prophecies, saw the accomplishment of them, and were acquainted with that which the Apostles had written. If the Prophets or Apostles who wrote the same Histories, doe seeme to dissent in any circumstances, this doth nothing derogate from their authority: for in themselves they

differ not, the fault is our ignorance, and apprehension: by a right and just interpretation, they may easily be reconciled, and the dissonancy which seemes to be amongst them in small things, doth free them from all suspicion of fraud; and their sweet consent in all matters of importance, doth convince that they wrote by the guidance of the same Spirit. If they had all written one thing, they might seeme superfluous; if each a new history, there could appeare no steps of consent; when they relate the same story with the same circumstances, they have their use, one sometimes speaking more plainly than the other; and when they agree in matter, but seeme to dissent in circumstance, the truth is the more confirmed, an argument of fuller credit may be drawn out of that dissent: for as the Heathen man observeth, too exact diligence is neither approved of all, neither doth it want suspicion. To this sweet agreement of holy Scripture with it selfe, it might be further added, that it agreeth with all other truth whatsoever: there is nothing true in Divinity, which is false in Philosophy; nothing in Philosophy is repugnant to the truth in

Divinity, but it may be overthrown by the principles of right & true Philosophy.

15. The matter intreated of in holy Scripture is divine and wonderfull. It explicates unto us the nature, properties, and high acts of God, purely and holily. It describes the person of Christ, so fitly, excellently, and conveniently, that if the mind of man consider it attentively, of necessity it must acknowledge, it doth exceed the reach of a finite understanding. It discovers unto us the misery and corruption of man by nature, the incomprehensible love of God in Iesus Christ towards man, that happy reconciliation (if we so speak) of his justice and mercy by his infinite wisdom, ordaining Iesus Christ to be our Mediatour; and it unfolds the covenant of Grace, which God made with man after his fall; all which can be drawn from no fountaine but divine revelation, 1 Cor. 2. 7. 1. Eph. 3. 4. 5. Col. 1. 26. The Scripture also contains the Law of God, which teacheth the duty of man, and that is wise and just, the Gentiles themselves being Iudges, Deut. 4. 5, 6, 7. In the precepts divers notes of Divinity may bee observed; as (1.) The surpassing excellency of the act,

requiring that we should deny our selves, and leade our lives according to the appointment of the Lord, Matth. 16. 24, 25. Rom. 8. 12, 13. (2) The wonderful equity that doth appeare in every commandement. (3) The admirable strangenesse of some Acts, which a naturall man would count foolishnesse, yet prescribed as necessary, Ioh. 3. 36 and 8. 24. (4) The manner how obedience is required, viz. that it proceed from a pure heart, a good conscience, and faith unfained, Deut. 6. 5. 1 Cor. 13, 2. 1 Tim. 1. 5. (5) And the perfection of the law, commanding & allowing all good, but forbidding and condemning all sinne and wickednesse, of what kinde soever. Take a brieve view of the ten Commandements, are they not plaine, pure, brieve, perfect, just, extending to all, binding the conscience, and reaching to the very thoughts? And doe not all these things commend unto us the justice, wisdom, holinesse, omnipotency, omniscience, perfection, and absolute sovereignty of the Law-giver? The promises and threatnings annexed to the Law, will suffer us to acknowledge none other Author of them, but the Lord alone: for none can make them but hee,
he

he only can give eternall life, and inflict eternall condemnation. Moreover these are so set together with the commandements, as they can move none, but only the conscience of him, who doth acknowledge the commandements to be divine.

16. The end of the Scripture is Divine, *viz.* the glory of God, and the salvation of man; not temporall, but eternall. The Doctrines, precepts, prohibitions, and narrations, are all referred to the setting forth of Gods praise, which shewes that they are from above, Ioh. 7. 18. and 5. 41. and 8. 50. 54. Gal. 1. 10. And to speak truth, what is more equall than that all things should return thither, whence they had their beginning? This word also doth point out unto man what true blessednesse is, and how he may be reconciled unto God, being lost by sinne; which is a firm demonstration to prove unto us the Divinity thereof: for what is more agreeable to the wisdom, bounty, mercy, grace, and power of God, than to restore man fallen, and to make him partaker of eternall happinesse? and who can shew unto man, how he may be admitted unto Gods favour, having offended, or direct and lead him forward in

the path of life, but the Lord alone? These arguments are of great force, whether they be severally or joyntly considered, and doe as strongly prove that the Christian Religion is only true, as any other reason can, that there was, is, or ought to be any true Religion.

17. This testimony of Scripture it selfe is most cleare, certaine, infallible, publick, and of it selfe worthy credit, it being the testimony of the Lord himselfe, who is in all things to be believed. But the externall light of arguments, and testimonies brought to confirm and demonstrate, must be distinguished from the inward operation of the holy Ghost, opening our eyes to see the light shining in the Scripture, and to discern the sense thereof, 2 Cor. 1. 22.

Q. These reasons may convince any, be he never so obstinate; but are they sufficient to perswade the heart hereof?

An. No: the testimony of the (18) Spirit is necessary q, and only r all-sufficient for this purpose, q 1 Cor. 2. 14. r 1 Joh. 2. 20. 27.

Expos. 18. By nature we are blinde in spirituall things, 1 Cor. 2. 14. Match. 15. 14. though therefore the Scripture bee a shining

shining light, Psal. 119. 105. yet unlesse
our eyes be opened, Psal. 119. 18. Act. 26.
18. wee cannot see it, no more than a
blind man doth the Sunne, Ioh. 1. 5. The
Spirit is the author of supernaturall light
and faith, 1 Cor. 2. 8. 9. Eph. 1. 17. 1 Ioh.
5. 6, 10. by the inspiration thereof were
the Scriptures written, 2 Pet. 1. 21. the
secrets of God are fully known unto,
and effectually revealed by the Spirit,
1 Cor. 2. 10. the same law which is written
in the Scriptures, the Spirit doth write in
the hearts of men that be indued there-
with, Esai. 59. 21. Heb. 8. 10. For which
reasons it must needs be, that the testi-
mony of the Spirit is alsufficient to
perswade, and assure the heart that the
Scriptures are the word of God. To pre-
vent mistaking therein, observe these
rules. (1) The Spirit of God doth assu-
redly perswade our consciences that the
Scriptures are of God, by enlightning
our eyes to behold the light, writing the
Law in our hearts, sealing up the promi-
ses to our consciences, and causing us
sensibly to feele the effects thereof,
1 Cor. 2. 12. Luk. 24. 45. 1 Cor. 14. 37.
Ier. 31. 33. 2 Cor. 12. 2. 1 Thes. 1. 5. with
1 Thes. 2. 13. Act. 16. 14. (2) This perswasion
of

of the Spirit is more certaine than can be proved with reason, or exprest in words; for things doubtfull may be proved; but things in themselves most clear and certaine, be above all prooffe and reason; as the shining of the Sunne needs not to be confirmed by argument to him that hath his eyes open to see the light thereof. (3) This testimony of the Holy Ghost is certain and manifest to him that hath the Spirit, but private not publicke, testifying only to him who is endued therewith; but not convincing others, not confirming doctrines to others, (4) This testimony of the Spirit is not to be severed from the Word, which is the instrument of the holy Ghost, and his publick testimony. It is not therefore injurious to try the Spirit, by the word of God, 1 Ioh. 4. 1. seeing there is a mutuall relation between the truth of the party witnessing, and the truth of the thing witnessed; and the holy Spirit, the Author of the Scripture, is everywhere like unto, and doth everywhere agree with himselfe. (5) The testimony of the Spirit doth not teach or assure us of the Letters, syllables, or severall words of holy Scripture, which are only as a vessell, to carry
and

and convey that heavenly light unto us, but it doth seale in our hearts the saving truth contained in those sacred writings into what language soever they be translated, Eph. 1. 13. (6) The Spirit doth not lead them in whom it dwelleth, absolutely and at once into all truth, but into all truth necessary to salvation, and by degrees, Iohn 16. 13. with Act. 1. 6. and 1. 2. so that holy men partakers of the same Spirit, may erre in many things, and dissent one from another in matters not fundamentall.

Q. What are the properties of the Scripture?

Ans. It is of 19 Divine authority, the rule 20 of faith and manners, 21 necessary, 22 pure, 23 perfect, and 24 plain. 2 Tim. 3. 16. Eccles. 12. 10. Gal. 6. 16. Rom. 10. 14. Psal. 12. 6. x Psal. 19. 7. y Pro. 8. 9.

Expos. 19. Such is the excellency of the holy Scripture, above all other writings whatsoever, 2 Tim. 3. 15. 2 Pet. 1. 19. that it ought to be credited in all narrations, threatnings, promises, or prophecies, 1 Tim. 1. 15. Heb. 11. 11. 2 Pet. 1. 19. and obeyed in all commandments, Iob 22. 22. Iere. 13. 15. Rom. 1. 5. God the Author thereof, being of incom-

comprehensible wisdom, Psal. 147. 5. great goodnesse, Exod. 18. 9. Psal. 34. 8. Rom. 11. 22. absolute power and dominion, Gen. 17. 1. Psal. 50. 1. 2. and truth, that can neither deceive nor be deceived, Rom. 3. 4. Tit. 1. 2. Heb. 6. 18. The authority of the Scripture doth only and wholly depend upon God the Author of it, and therefore though one part may be preferred before another, in respect of excellency of matter and use, Can. 1. 1. 1 Tim. 1. 15. in authority and certainty every part is equall, and onely Scripture is of divine authority, Gal. 1. 8. Mat. 17. 5. 1 Cor. 11. 23.

20. The Scriptures are the word of Christ, Col. 3. 16. whose word is upright, Eccles. 12. 10. Phil. 3. 16. the first truth, Heb. 13. 8. received by immediate, divine Revelation, 2 Pet. 1. 21. and delivered to the Church; sufficient to make the man of God perfect in all good works, 2 Tim. 3. 16, 17. the treasury whence all doctrines must be taken, 1 Pet. 4. 11. Act. 26. 22. Luk. 16. 29. the touchstone whereby they must be tryed, Act. 17. 11. Esa. 8. 20. without which, error in doctrine and manners is unavoydable, Matth. 22. 29.

21. In respect of substance the word of
God

God was alwayes necessary, Eph. 2. 20. without which we could neither know, nor worship God aright, Heb. 11. 3. 6. Matth. 22. 29. Joh. 20. 31. 2 Tim. 3. 16. Rom. 15. 4. Luk. 24. 26, 27. In respect of the manner of revealing in writing, the Scriptures were necessary, ever since it pleased God after that manner to make known his will, Deut. 17. 18. Josh. 1. 8. Rom. 15. 4. Luk. 1. 3. Jude v. 3. and so shall be to the end of the world, 1 Cor. 10. 11. Rev. 22. 18.

22. This blessed word of God is free from all, even the least stain of folly, error, falshood, or injustice, Psal. 119, 138, 140. Prov. 30. 5. Joh. 17. 17. all things being laid down holily and truly, both for substance, circumstance, and manner of speaking, Psal. 51. 1. Matth. 1. 25.

23. Whatsoever was, is, or shall bee necessary, or profitable to be known, believed, practised, or hoped for, that is fully comprehended in the books of the Prophets and Apostles, Luke 16. 29. 31. Joh. 5. 39. Rom. 15. 4. Galath. 1. 8, 9. 2 Tim. 3. 15, 16, 17. The perfection of the Scripture will more plainly appeare, if wee consider (1) That Religion for the substance thereof was ever one and unchangeable

changeable. Heb. 13. 8. Eph. 4. 5. Jude 3. Act. 26. 22. Tit. 1. 1. 2. (3) The law of God written by *Moses* and the Prophets, did deliver whatsoever was needfull for, and behovefull to the salvation of the Israelites, Deut. 4. 2. and 12. 32. Psal. 1. 2. Mal. 4. 4. Hof. 8. 12. Luk. 10. 26. (3) Our Saviour made known unto his Disciples the last and full will of his heavenly Father, Ioh. 14. 26. and 15. 15. and 16. 13. 1. 18. and what they received of him, they faithfully preached unto the world, Act. 20. 27. 1 Cor. 15. 1, 2, 3. Gal. 1. 8. 1 Iohn 1. 3. and the summe of what they preached, is committed to writing. Acts 1. 1, 2. Iohn 20. 31. 1 Iohn 5. 13. with Acts 8. 5. 1 Cor. 2. 2. Rom. 10. 8, 9, 10. (4) There is nothing necessary to be known of Christians, over and above that which is found in the Old Testament, which is not plainly, clearly, and fully set down, and to be gathered out of the writings of the Apostles and Evangelists. In the whole body of the Scripture, all doubts & controversies are perfectly decided, Esay 8. 20. Matth. 22. 29, 40. Deut. 17. 8, 9, 10, 11, 12. 2 Tim. 3. 16, 17. and every particular book is sufficiently perfect for the proper end thereof. Unwritten traditions,

ditions, 1 Cor. 4. 9. new articles of faith, Jer. 7. 31. & 19. 5. and new visions and revelations, are now to be rejected. Heb. 1. 1. Iohn 4. 25. Iohn 15. 15. and 16. 13. with Matth. 28. 19. 2 Cor. 3, 6, 8, 11. with Heb. 8. 13.

24. In themselves the whole Scripture is easie, Psalm. 119. 105. 2 Pet. 1. 19. Prov. 14. 6. such excellent matter could not be delivered in more significant, and fit words, Act. 1. 16. with Eph. 1. 17. But all things in Scripture are not alike manifest, 2 Pet. 3. 16. The Gentiles by nature have the Law written in their hearts, Rom. 2. 14. but to a naturall man the Gospel is obscure, accounted foolishnesse, 1 Cor. 1. 21. and 2. 14. Things necessary to salvation are so clearly laid down, that the simplest indued with the Spirit, cannot be altogether ignorant of the same, Esa. 54. 13. Ioh. 6. 45. Deut. 30. 11. Matth. 11. 25. 2 Cor. 4. 3. But to them who are in part enlightened, 1 Cor. 13. 12. many things are obscure and darke, 1 Cor. 13. 9. to tame the pride of mans nature, 2 Cor. 12. 7. work in us a reverence to the Scripture, 2 Pet. 3. 16. 17, 18. stirre us up with care and diligence to reade, pray, heare, &c. and use
Gods

Gods meanes to grow in knowledge,
Prov. 2. 3, 4, 5. and acknowledge that all
heavenly wisdom doth come from above,
Prov. 2. 6. 1. am. 1. 5. 1 Kin. 3. 9. Job 28. 23.

*Q. For what end was the Scripture
written?*

Ans. To *a* teach, *25* instruct, convince,
correct, and comfort, *2* 2 Tim. 3. 16, 17.
Rom. 15. 4.

Expos. 25. Faith and obedience is the
way to happinesse, and the whole duty of
man is faith, working by love, Rom. 1. 5.
Tit. 1. 1, 2. 2 Tim. 1. 13. Gal. 5. 6. & 6. 15.
which is assaulted with ignorance, error,
superstition and prophanenesse, 1 Tim. 1.
6. 19. 20. 2 Pet. 2. 1, 2, 3. and beset with
many afflictions, 2 Tim. 3. 12. Therefore
the Scripture, which was given to shew
unto man the way of life and salvation,
was also written to teach sound Doctrine,
reprove errour, correct iniquity, instruct
to righteousness, and comfort in the path
of holinesse, 1 Tim. 1. 10, 11. Tit. 2. 12.
1 Thes. 3. 3, 4. Heb. 12. 1, 2.

*Q. Doth the knowledge of the Scrip-
tures belong unto all men?*

Ans. Yes: 26. all men are not only
allowed *a* but exhorted and *b* commanded
to read, hear, and *c* understand the Scrip-
ture

with an Exposition upon the same. 37

ture, ^a Ioh. 5. 39. ^b Deut. 17. 18, 19. Revel. 1. 3. ^c Act. 8. 30.

Expof. 26. The Scriptures teach the way of life, Prov. 2. 9. Luk. 16. 29. Act. 24. 14. and 13. 46. Psal. 16. 11. Ioh. 6. 68. set forth the duties of every man in his place and estate of life, Deut. 17. 17, 18, 19, 20. Iosh. 1. 8. Psalm. 119. 24. 2 Chron. 23. 11. 1 Tim. 4. 14. and 5. 1. &c. 2 Tim. 3. 16. 17. are the ground of faith, Rom. 4. 20. 2 Chro. 20. 20. 1 Tim. 1. 15, the Epistle of God sent to his Church, Hos. 8. 12. Rev. 2. 1. 8. 12. his Testament wherein we may finde what legacies he hath bequeathed unto us, 2 Cor. 3. 16. 4. Heb. 10. 16. Iohn 14. 17. the Sword of the Spirit. Eph. 6. 17. being knowne and embrated make a man happy, Psal. 119. 97. 98. Luke 10. 42. and 16. 29. Psal. 1. 3. Revel. 13. but neglected or contemned, plunge men into all misery, Heb. 2. 3. Matth. 22. 29. Psalm. 50. 16. therefore all men of what age, estate, quality, or degree soever, ought to acquaint themselves with the word of God, 1 Iohn 2. 14. 15. Psal. 119. 9. Act. 17. 11. Deut. 6. 7. Act. 18. 25. 28. for it was given of God, for the benefit and behoofe of all sorts, Rom. 1. 14. being milk for babes, and meat for strong

men, 1 Cor. 3. 1. 2. Heb. 5. 13. plaine and easie to instruct the simple, Prov. 1. 4. Psal. 19. 7. and full of hidden wisdom to exercise the strong, and satisfie the wise, Col. 3. 1 Cor. 2. 7. Prov. 1. 5. that both sort may be able to try the Spirits, 1 John 4. 1. be wise unto salvation, and grow rich in all spirituall knowledge and understanding, Col 1. 10. and 2. 2. and 3. 16.

Q. The Scriptures are written in Hebrew and Greek, how then should all men read and understand them?

Ans. They ought to be *d* translated 27 into known tongues: and 28 interpreted. *d* 1 Cor. 14. 18. 19. Neh. 8. 8. Act. 8. 35.

Expos. 27. The Prophets and Apostles preached their doctrines to the people and nations in their known languages. Jer. 36. 15, 16. Acts 2. 6. Immediately after the Apostles times, many translations were extant. All things must be done in the congregation unto edifying, 1 Cor. 14. 26. but an unknown tongue doth not edifie, Gen. 11. 4. and all are commanded to try the Spirits, 1 Thes. 5. 21. 1 Cor. 10. 15.

28. The expounding of the Scriptures is commanded by God, 1 Cor. 14. 1, 3. 4, 5, 39. and practised by the godly, Luk.

4.16. and 24.27. Matth.1.23. 1 Cor.14.19. profitable both for the unfolding of obscure places, Neh.8.8. and applying of plaine texts, 1 Cor.11.23. 24.28,29. It stands in two things: (1) In giving the right sense, Matth.23.38. Acts 2.29.30. Gal.3.16. (2) In a fit application of the same, Acts 2.16. and 1.16. 1 Cor.14.24. 2 Pet.1.12. Of one place of Scripture, there is but one proper and naturall sense, though sometimes things are so expressed, as that the things themselves doe signifie other things, according to the Lords ordinance, Gal.4.22,23,24. Exod.13.46. with Iohn 19.36. Psa.2.1. with Act.4.24,25,26. we are not tyed to the expositions of the Fathers or Councels, for the finding out of the sense of the Scripture, Rom.3.4. Matth.5.27. 28.31,32,33 34.38,39. 43,44. the holy Ghost speaking in the Scripture, is the only faithfull interpreter of the Scripture, Luk.1.70. 1 Cor.2.10,11. Ioh. 14.26. Esa.55.4. The meanes to find out the true meaning of the Scripture, are, conference of one place of Scripture with another, 2 Sam.24.1. with 1 Chro. 21.1. Esa.28.16. with Rom. 9.33. Esa.65.1.2. with Rom.10.20.21. Mich.5.2. with Matth.23.

6. Matth. 26. 34. with Mar. 14. 30. diligent consideration of the scope and circumstances of the place, Matth. 22. 31, 32. Acts 2. 29. as the occasions, and coherence of that which went before, with that which followeth after; the matter whereof it doth intreat, 1 Cor. 11. 24. 25, 26. and circumstances of persons, times and places, Act. 13. 36, 37. and consideration, whether the words be spoken figuratively or simply; for in figurative speeches, not the outward shew of words, but the sense is to be taken, Iohn 15. 1. Matth. 26. 26. Iohn 14. 6. Exod. 12. 11. Ioh. 6. 3. 1 Cor. 10. 16. and knowledge of the Arts and Tongues wherein the Scriptures were originally written, 1 Cor. 12. 10. Act. 2. 3, 4. But alwayes it is to be observed, that obscure places are not to be expounded contrary to the rule of faith set down in plainer places of the Scripture, Rom. 2. 18, 20. and 12. 6. 2 Tim. 1. 13. Act. 13. 33, 36, 37. Rom. 9. 7.

Q. What doth the Scripture especially teach us?

Ans. The 1 saving knowledge 2 of God, 3 and Jesus Christ, Ioh. 17. 3. Col. 2. 1, 2.

Expof. 1. Knowledge is the ground of obedience, 1 Chron. 28. 9. Acts 26. 18.

a rich

a rich gift of grace, Mark. 4. 11. the first grace that God giveth unto his children, 1 Ioh. 2. 20, 27. and 5. 20. Iohn 16. 4. and 6. 63. the foundation of all other graces, Prov. 19. 2 Psal. 9. 10. Hos. 4. 4. Esa. 11. 9. the guide of our affections, and director of our actions, Psal. 119. 9. 100. 101. Prov. 2. 10, 11, 12. Esa. 30. 21. without which zeale is little worth, Rom. 10. 2. sacrifice was vaine, Hos. 6. 6. and devotion was but superstition, Act. 17. 22. 23. This, when it is made by the work of the holy Ghost, to be effectual, to sincere faith, love, feare, and obedience, is saying, Iohn 17. 3. Esa. 53. 11.

2. We must know God, because otherwise we cannot desire, Ioh. 4. 10. obey 1 Ioh. 2. 4. nor have communion or fellowship with him, 1 Ioh. 1. 5, 6, 7.

3. We must know Christ, because sinne hath made a separation between God and us, Esa. 59. 2. so that we cannot be received into Gods favour, or have communion with him, without a Mediator, Eph. 1. 3. 5. Rom. 3. 25. Eph. 2. 18. 1 Iohn 2. 1. 2. Heb. 10. 31, 32. Ioh. 14. 6. and God in Christ, or God and Christ, is the object of Christian Religion, Coloss. 3. 17. 1 Pet. 1. 21. Iohn 14. 1. Heb. 1. 6. Christ is

the image of the invisible God, Col. 1.15. the brightnesse of his glory, and the expresse image of his person, Heb. 1.3. in whom, with open face we behold, as in a glasse, the glory of the Lord, 2 Cor. 3.18. John 14.9. in whom are hid all the treasures of wisdom and knowledge, Col. 2.3. The Apostles who preached unto the world the whole counsell of God necessary to salvation, did preach nothing, Acts 8.5. Rom. 10.8.9. Act. 28.31. did desire to know nothing, but Iesus Christ and him crucified, 1 Cor. 2.2. Phil. 3.8. of him they wrote, that our joy might be full, 1 Ioh. 1.4. and the Lord, who forbids us to glory in any thing beside, doth command us to glory in this, that we know him in Christ, Ier. 9.23. 1 Cor. 1.30,31. So that this knowldge is necessary, easie, excellent, sufficient, sound, and comfortable, 2 Cor. 4.3.4. Act. 8.8.

Q. How may it be proved that there is a God?

An. By the *g* 1 works and *b* 2 wonders which are seen, the testimony *i* of 3 conscience, the *k* powers 4 of the soule, and the *p*rautises 5 of Satan, *g* Plal. 19. 1.2. Esa. 41.23. Rom. 1.20. Acts 14.17. Job 12. 7.8,9. *b* Exod. 8,19. and 9.16. Rom.

2. 15. Esa. 33. 14. Psal. 14. 5, 8. 53. 5. k. Zach.
12. 1. Psal. 94. 8, 9, 10. / Revel. 12. 7. 10.

Expos. 1. The first creature was made of nothing, otherwise it would not bee subject to change and alteration: and all creatures are finite, compound, imperfect, unable to make or sustaine themselves; therefore of necessity there must be a first cause, in power infinite, most perfect, and of it selfe, that gives being and continuance unto all things. (2) Nothing can be the cause of it selfe: therefore it should be both the cause and the effect, both before and after it selfe; therefore all things have their beginning from one first and supream cause, which is God. (3) Amongst things created we may observe a series of causes, and an order in the things themselves; but order is from one first, and leads us unto one first. (4) All things, even things without life, sense, and reason, which cannot move voluntarily, or intend an end, are directed orderly unto an end, therefore there is one wise, good, and chiefe director of all things, which is God. (5) The greatness, perfection, multitude, variety, and concord of things existing; the forme, and continuall sustentation of the world,

doe shew that all things doe depend upon some one, wise, and perfect good, from whom they have their being and preservation.

2. By wonders; wee understand visible and apparent works, extraordinarily wrought, not only above the ordinary course of nature; but simply above the power of nature, either in respect of the work it selfe, or the manner of doing; which effects doe convince, that there is an infinite power that is above, and doth over-rule all things: for every principall and primary cause is more excellent than the effect thereof.

3. The conscience doth register, bring to remembrance, and beare witness of the cogitations, words, and actions of all men: excuse and comfort in well-doing, against the disgraces, slanders, and persecutions of the world: accuse and terrifie for sinne secretly committed, which never did, nor shall come into the knowledge of men: incite to holinesse, and curbe and bridle from iniquity: which is a manifest token, and prooffe, that there is a supream Iudge, who hath given a Law binding the conscience, doth observe all our thoughts, devises, words, and

and works, and will call us to an account, and reckoning.

4. The soule is a spirituall, invisable, and immortall substance, endued with power to understand, and will; but the soule and the power thereof, is not of and from it selfe: therefore it must proceed from another cause; which is power, wisdom, and understanding it selfe, and that is God. (2) In the understanding there are certaine principles, whereby it discerneth truth and falshood, good and evil; this gift man hath not of himselfe, therefore it springs from a supreme and most wise understanding, the principall cause being ever more excellent than the effect. (3) The mind is not satisfied with the knowledge, nor the will with the possession of all things in this world, but still they seek, and earnestly thirst after some higher good: there is therefore a Sovereaine truth, and chiefe good, which being perfectly knowne and enjoyed will give contentment. (4) By the power and faculties of the Soule, man is capable of happinesse, or of the chiefe good: but in vaine should hee be made capable thereof, if there were not a chiefe good to be possessed and enjoyed.

(5) By

5. By the assaults and suggestions of Sathan we feele there is a Devill; may we not then certainly conclude that there is a God? 2. Sathan labours by all means to extinguish the light of the Gospel, to leade men on in ignorance, error, and prophanesse, and to turn them out of the path of holinesse: Now why should Satan warre thus against God, his word, and Saints? why should hee seek Gods dishonour, and mans destruction, if there were not a God, a law, and an everlasting life?

Q. How else?

Ans. By the 6 consent of nations, 7 defence *m* of the Church, 8 support and *m* comfort of the godly; but principally by the 0 Scripture, *m* Psal. 9. 16. and 58. 11. 12. *m* Ier. 33. 9. *m* Esa. 42. 8.

Expos. 6. All nations in every age, time, and place of the world, have acknowledged that there was a God. (1) The Gentlies could not endure him who deried a divine power. (2) They adored stocks, stones, bruit beasts, and the basest creatures, rather than they would have no Diety at all. (4) They were zealous and forward in the worship of their Idols, which shewes that though they
acknow-

acknowledged not the true God, yet they know there is a God to whom divine worship is due. (5) Such as have studied to become Atheists, could never blot this truth out of their consciences, but the majesty of God hath affrighted, and his terrours made them afraid.

7. The Devill with great malice and fury, and ungodly men with all their might, authority, malice, and policy, have laboured to finde out and extirpate all those that call upon the name of the Lord Iesus; but they have been miraculously hid, preserved and defended by the Lord. (2) God hath wonderfully frustrated all the divices of the wicked enemies of his Church; by the meanes they practised to root it out, it was encreased. (3) God fought from heaven against the persecutors of his children, and executed upon them the fiercenesse of his displeasure: dreadfull judgements did overtake many of them, and such horror fell upon some, that they were forced to leave their places of favour, and rule, and betake themselves to a solitary and private life. (4) The Lord hath armed his children with invincible courage and fortitude, to endure disgrace, contempt, poverty,

poverty, death, and the most exquisite torments that hell could invent; he hath supported them under the burthen of an accusing conscience, and inwardly refreshed them as it were suddenly with sweet peace and consolation; and by the power, strength and comfort of the holy Ghost, hath enabled them to sing Psalmes in prison, and in the midst of the fire: which courage, strength, and comfort of theirs, doth plainly demonstrate that there is a God; specially if you compare it with that feare, faintnesse, and unquietnesse, vexation, and deadnesse which is in other men when they suffer any thing.

Q. What is God?

Ans. He is *a Spirit*, having *his being of himselfe*, *p Ioh. 4. 24. & Exod. 3. 14.*

Expos. 9. God is a spirituall, invisible, and immateriall substance, *1 Tim. 1. 17. Luk. 24. 39.*

10. God is without beginning, *Psalm. 90. 2. and 93. 2. Isa. 43. 12. & 44. 6. and without cause, Apoc. 1. 8. Esa. 41. 4. and 43. 10. and 48. 12. and so he is without composition, infinite, Psalm 147. 5. & 145. 3. Exod. 3. 14. eternall, Prov. 8. 20. 22, 23. Rom. 16. 26. incomprehensible, Exod.*

with an Exposition upon the same. 49

33.22,23. 1 Tim.6.16. 1 King.8.27. Esa.
66.1. & unchangeable, Ia.1.17. Mal.3.6.

Q. How many Gods be there?

Ans. Only 1 one 11 God and 12 three
Persons; the Father, Son, and Holy
Ghost, 7 Deut.6.4. 1 Cor.8.4.6. 7 Matth.
28.19. 1 Iohn.5.7.

Expos. 11. There can be but one Om-
nipotent, Dan.4.35. infinite, eternall,
most perfect, first cause, and director of
all things: all things are referred to one
first Rom.11.35. Apocal.1.8. and 4.11.

12. A person generally taken, is one
intire substance, not common to many,
endued with life and understanding, will
and power. A person in the Godhead, is
the Godhead restrained, or distingui-
shed by his personall property, Iohn 14.
16. and 15.1. The whole divine nature
being indivisible, 1 Cor.8.6. is common
to all three persons, Father, Sonne, and
Holy Ghost, Act.4.24. 2 Cor.1.3. Iohn
1.1. Rom.9.5. Heb.1.8. Num.12.6,7.
with Act.1.16. 1 Pet.1.11. Heb.1.1. Act.
4.25. with 2 Pet.1.21. and therefore what-
soever doth absolutely agree to the di-
vine nature, or is spoken of the divine
nature by relation unto the Creatures,
that doth agree likewise to every person
in

in Trinity, Iohn 1.1. Prov. 8.22. Apoc. 1.8. Matth. 18. 20. Iohn 3. 13. Iob 26.13. and 33.4. Iohn 14.26. Luke 1.35. Every person in Trinity is equall in glory, and eternity, Iohn 10.30. Iohn 17. 5. Phil.2.6. Eph.1.17. with Iohn 1.2.41. and there is a most neare communion and union between them, by which each one is in the rest, and with the rest, Ioh. 14. 10, 11. Ioh. 1.1. and every one doth possesse, love, and glorifie each other, Prov. 8. 22. 30. Ioh. 17.5. working the same things, Ioh. 5.19. But the Godhead considered with the personall property of begetting, is the Father, &c.

Q. What is the property of the Father?

Ans. To be of himselfe, and to beget his Sonne, Ioh. 1.18. and 3. 18.

Expos 13. The divine nature doth neither beget, nor is begotten: but the Father doth beget his Sonne by an eternall and necessary communication of his Essence, wholly and indivisibly to his Son, which yet he wholly retaineth in himselfe, Iohn 1. 1. Prov. 8.22.23.

Q. What is the property of the Sonne?

Ans. To be begotten of the Father, Iohn 3.18.

Q. What

with an Exposition upon the same. 51

Q. What is the property of the Holy Ghost?

Ans. To proceede from the *⁊* Father and *x* the Sonne, *⁊* Ioh. 15. 26. *x* Rom. 8. 9. Gal. 4. 6.

Q. The nature of God is infinite and incomprehensible; how then may we conceive of him?

Ans. By his 7 properties, 14 and by his 2 works, 7 Exod. 34. 67. 2 Psal. 19. 1. and 8. 1. Iob 36. 24. &c. and 37. 1. 18.

Expos. 14. A property in God, is that whereby his divine nature is known in it selfe, and distinguished from all other. The properties of God doe not really differ from the Divine Essence, nor one of them from the other, but only in our manner of conceiving; wherefore every property in God is inseparable and incommunicable.

Q. What are his properties?

Ans. He is 15 most *a* wise, 16 *b* strong, 17 *c* good, 18 *d* gracious, 19 *e* iust, 20 *f* merciful, 21 *g* perfect, 22 *h* blessed, and 23 *i* glorious, *a* Rom. 16. 27. *b* Iob 12. 13. *c* Mat. 19. 17. *d* Exod. 33. 19. Rom. 5. 8. *e* Psalm. 145. 17. *f* Psal. 103. 11. & 145. 8. 9. *g* Mat. 5. 48. Iob 35. 7, 8. *h* Mar. 14. 61. Ro. 9. 5. *i* 1 Cor. 2. 8.

Expos. 15. Wisdome is that, whereby
God

God by one, Heb. 4. 13. infinite, Psal. 139. 6. and 147. 5. Esa. 40. 28. eternall, Eph. 1. 4. simple, Exod. 3. 14. and unchangeable act of his understanding, Esa. 46. 10. doth know himselfe, Matth. 11. 27. Iohn 1. 18. and 7. 29. 1 Cor. 2. 10, 11. and all things, 1 Iohn 3. 20. Iohn 16. 20. and 21. 17. and actions clearely, infallibly, and distinctly, 1 Chron. 28. 9. 2 Tim. 2. 19, Psal. 56. 8. and 147. 4. Matth. 10. 30. with all their circumstances, 1 Sam. 23. 11. 12. Matth. 11. 21. Mat. 24. 22. Iohn 7. 30. discerning a most wise reason of them, Eph. 1. 11. Prov. 8. 14.

61. Strength is that whereby God doth most freely, Psal. 115. 3. and 135. 6. without resistance or wearinesse, whatsoever he doth wil, Dan. 4. 35. Esa. 40. 28. and can doe whatsoever he can will, Matth. 3. 9.

17. Goodnesse is that whereby God being the chiefe good, Mark. 10. 18. sheweth himselfe very good and bountifull to all his creatures, Psalm. 86. 5. Gen. 1. 31. Psal. 33. 5. and 36. 6. and 145. 9.

18. Graciousnesse is that whereby God, being truly amiable in himselfe, Psalm. 86. 15. and 111. 5. is freely bountifull unto his Creatures, Rom. 3. 24. loving and cherishing them tenderly, without
any

any desert of theirs, Psal. 145. 8. and 36, 5, 7, 9. Luk. 1. 30.

19. Justice is that, whereby God is true in all his sayings, Eccl. 12. 10, Rom. 3. 4. and righteous in all his doings, Gen. 18. 25. Deut. 32. 4. Job 8. 3. and 34, 10, and 36. 23. Psal. 92. 15. Rom. 9. 14. 2 Chron. 19. 7. Dan. 9. 14.

20. Mercy is that, whereby God of his free grace and love, is ready to succour such as are, Psalm. 57. 10. and 108. 4. Psal. 103. 4. and 145, 14. or might be in misery by the condition of their nature.

21. Perfectnesse is that, whereby God is necessarily all-sufficient in and of himselfe, Gen. 17. 1. Job 22. 2, & 25. 5, 6, 7. Psal. 16. 2. and the cause of all perfection and goodnesse in every thing besides, Iam. 1. 17. 2 Cor. 3. 5. and 4. 7. 1 Cor. 8. 4, 6. Rom. 11. 36.

22. Blessednesse is that, whereby God fully and essentially knowing, and willing that perfection which is in himselfe, hath all fulnesse of delight and contentment, in and of himselfe, Gen. 17. 1. 1 Tim. 6. 15. and 1. 11. and is the cause and object of the blessednesse of his creatures, Psal. 16. 11, and 17, 15. Iohn 17. 3. 1 Ioh. 1. 3. 6.

23. Glory in God, is the admirable excellency of his most holy and divine nature, whereby he infinitely excelleth all creatures, Exod. 33. 18. Psal. 8. 1. Ioh. 12. 41. Rom. 1. 23. Psal. 29. 9. This glory the Lord doth manifest more obscurely in this life, Num. 12. 8. Exod. 33. 20. 1 Cor. 13. 12. by his Gospel, 2 Cor. 4. 4, 46. and signes of his presence, Exod. 33. 22. Esa. 6. 1. viz. some shining brightnesse, Luke 2. 9. Matth. 17. 2. 5. or thick cloud and darknesse, Exod. 16. 10. and 24. 16. 1 King. 8. 11. and excellent acts becomming his greatnesse, Psal. 19. 1. Psal. 29. 9. Exod. 9. 16. Ioh. 2. 11. 2 Thess. 1. 10. But more clearly it is revealed in Heaven, Rev. 21. 23. Ioh. 17. 24.

Q. What are his works?

Ans. They are three, Decree, Creation, and Providence.

Q. What is the Decree?

Ans. That whereby God hath from eternity set down & with himselfe whatsoever shall come to passe, & Eph. 1. 11.

Expos. 1. All things with their causes, effects, circumstances, and manner of being are decreed by God, Acts 2. 23. and 4. 27. 28. Eph. 1. 11. This decree is most wise, Rom. 11. 33. just, Rom. 9. 13.

14. eternall, Eph. 1. 4. 5. 2 Theff. 2. 13.
 Act. 15. 18. 1 Cor. 2. 7. necessary, Psal. 33.
 11. Prov. 19. 21. unchangeable, Heb. 6. 17.
 most free, Rom. 9. 18. and cause of all
 good, Iam. 1. 17. but not of any sinne,
 1 Ioh. 1. 5. The speciall Decree of God
 concerning Angels and men is called Pre-
 destination. Rom. 8. 30. Of the former
 little is spoken in holy Scripture, of the
 later more is revealed, not unprofitable
 to be known. It may be defined, the
 wise, free, just, eternall, and unchange-
 able sentence, or decree of God, Eph. 1. 11.
 determining with himselfe to create and
 govern man for his speciall glory, viz.
 the praise of his glorious mercy, or great
 justice, Rom. 9. 17. 18. Rom. 11. 36. Of
 this decree there be two parts: Election
 and Reprobation, 1 Thef. 5. 9. Iude 4. 5.
 Election is the decree of God, of his free
 love, grace, and mercy, chusing some
 men to faith, holinesse, and eternall life,
 for the praise of his glorious mercy,
 1 Thef. 1. 4. 2 Thef. 2. 13. Eph. 1. 4. 5. 6.
 Rom. 8. 29. 30. The cause which moved
 the Lord to elect them who are chosen,
 was none other but his meere good-will
 and pleasure, Luke 12. 32. Rom. 12. 5. and
 9. 11. 16. Eph. 1. 5. 2 Tim. 1. 9. The end

is the manifestation of the riches of his grace and mercy, Rom. 9. 23. Eph. 1. 6. The sending of Christ, faith, holinesse, and eternall life, are the effects of Gods love, by which he manifesteth the infinite riches of his grace, Ioh. 3. 16. 1 Iohn 4. 10. Act. 13. 48. Tit. 1. 1. Col. 1. 12. Rom. 6. 23. In the same order God doth execute this decree in time, in which he did decree it in his eternall counsell, 1 Thess. 5. 9. 2 Thess. 2. 13. Reprobation is the wise, just, and absolute decree of God, ordaining to leave some men unto themselves, to suffer them to fall, and to inflict upon them eternall punishment, deserved by their sinnes, for the praise of his unspeakable and great justice, Rom. 9. 11, 13, 22. Iude 4. Jer. 6. 30. The cause of this decree is the absolute will and good pleasure of God, Mat. 11. 26. Rom. 9. 13. mans sinne is the cause why God will punish, but no occasion why he did ordaine to passe by, or to punish man, Rom. 9. 18. 20. This decree is just, because God hath power over man, as the Potter hath over his Clay, to make one vessell to honour, and another to dishonour, Rom. 9. 21. Jer. 18. 6. Matth. 20. 15. The end hereof is not the condemnation of the creature,
but

but the manifestation of Gods justice, Rom.9.22. Sinne is the effect of Mans free-will, and condemnation is an effect of justice, inflicted upon man for sin and disobedience, Ioh.3.18. & 12. 37,38,39. 40. 2 Thess. 2.9.10. but the decree of God, which is good, is the cause of neither, Psal.5.4. A man in this life may be assured of this election, 2 Pet.1.10. 1 Thes. 1.4, and eternall happinesse, Matth.24.24. Ioh.10.28,29. Rom.8.33.34 2 Tim.2.19. but not of his reprobation; for he that is now prophane, may be called hereafter, Matth.20.5,6.

Q. What is creation?

Ans. That whereby God made all things 2 of nothing, in *m* six dayes, 1 Heb.11.3. *m* Exod. 20.11.

Expos. 2. The first matter whereof all things were made was not eternall, Gen. 1.1. Prov.8.22,23. for then it could not be subject to alteration, Psalm. 102. 26. 27. neither should God be the fountaine of all goodnesse, if any thing had a being and not from him: then the word beginning could not be referred to all things. But it was made simply of nothing in time, Heb. 11. 3. and other corporall things were made of it, Gen.1.6. &c. by

no lesse power and wisdom, than the lump it selfe, Ier. 10. 12. Rev. 4. 11. Iob 36. 4, 5, 6, 7. &c.

Q. In what forme or manner were all things created?

Ans. In an *excellent order*, and *excelling* *good*, *Jer. 10. 12. Gen. 1. 1, &c.*
o Gen. 1. 31.

Q. For what end did God make all things?

Ans. For the *praise* of his great power, goodnesse, wisdom, perfection, and freedom, *p Rev. 4. 11. Prov. 16. 4.*

Q. What is providence?

Ans. That whereby God 3 doth 9 preserve, and 4 govern all things with all their actions, 9 *Psal. 3. 8. Psal. 36. 6. 1 Tim. 4. 10. Prov. 15. 3. Matth. 10. 29, 30, 31.*

Expof 3. God doth conserve all creatures in their kind, *Gen. 7. 1, 2, 3, and 9. 1, 2, 3. Act. 17. 25. 27. and in particular. Deut. 25. 4. 1 Cor. 9. 9. Iob 38, ult. or 39. 3. Psal. 147. 9. both in respect of their nature, and of their qualities, Psal. 19. 1, 2. Iob 39. 1, 2, &c. Exod. 23. 25. Deut. 28. 5.*

4. God governeth all creatures according to their severall natures, *Psal. 33. 13, 14, 15. and 135. 6, 7. and 104. 14. and 145. 15. Iob 10. 8, 9, 10, 11. Prov. 20. 24.*

Psal.

Pfal. 119. 91. with all their actions, Psal. 14. 2. and 33. 13, 14, 18. Eccl. 3. 1, 2, 3. &c. and 8. 6. Gen. 20. 6. and 50. 19, 20, even those things which are most casuall in respect of us, Exod. 21. 13. Deut. 19. 5. God in great wisdome and justice doth suffer men to sinne, Psal. 50. 21. Act. 14. 16. with-holding and with-drawing from them his grace, Psalm. 81. 11, 12. Matth. 11. 25. Luk. 10. 28. trying them by outward occasions, Gen. 3. 5, 6. 2 Sam. 11. 2. and 16. 20, 21, 22. Iudg. 2. 20, 21. giving Satan liberty to tempt them, 2 Sam. 24. 1. 2 Chro. 21. 1. Luk. 22. 31. and carrying them forward, when by their own fault they are out of the way, Acts 17. 28. Psalm. 105. 25. Rom. 1. 24, 28. 2 Thess. 2. 9, 10, 11. Also hee doth limit sinne, and determine the sinfull actions of men, 2 King. 19. 28. Gen. 37. 27, 28. Psal. 124. 1, 2. 2 Sam. 17. 24. 1 Sam. 24. 6, 7. and 29. 6, 7. Iob 1. 6. 12. Gen. 20. 6. both in respect of time, Iohn 7. 30. Luke 22. 53. Matth. 24. 22. continuance, Hos. 2. 6, 7. Act. 14. 16. and 17. 30. 2 Pet. 2. 9. Apoc. 2. 10. place, Matth. 16. 21. and 20. 18. Luke 13. 33. persons, Ezec. 21. 19, 20, 21, 22, 23. Iudg. 3. 13. and 9. 23. 2 Chro. 18. 31. 32. Act. 9. 25. and 23. 11, 21, 27. Ioh. 18.

8. inward purpose, *Exod.* 34. 24. manner of sinning, *Prov.* 16. 9. and 21. 1. and progresse, *Gen.* 37. 25, 26, 28. *1 Sam.* 23. 26, 27, and 25, 22. *Luk.* 4. 24. 30. *Act.* 9. 1, 2. *1 Sam.* 21. 12, 14. punish one sinne with another, *2 Chro.* 25. 20. *Rom.* 1. 28. *Exod.* 7. 3. *2 Thess.* 2. 9, 10, 11. and order them to an excellent end, *Prov.* 21. 1. *Gen.* 50. 20, 21. and 45. 7. *Iob* 1. 11, 12, 22, and 2, 10. *Esa.* 10. 7.

Q. What are the speciall creatures made, preserved, and governed by the Lord?

Ans. Angels and 5 Men, *Hebr.* 2. 7. *Col.* 1. 16.

Expos. 5. Angels are finite, *Heb.* 1. 13. 14. *Col.* 1. 16. *Matth.* 4. 11. and 26. 53. *Psal.* 68. 17. compleat and immortall Spirits, *Matth.* 22. 30. *Luk.* 20. 36. *Heb.* 1. 7. *Psal.* 104. 4. made after the image of God, *Iob* 2. 1. *Psal.* 8. 5. *Luke* 9. 26. *Matth.* 25. 31. *Heb.* 2. 7. that they might praise his name, and execute his commandment, *Psal.* 103. 20. *Esa.* 6. 3. The Angels that abode in the truth are excellent, *Ioh.* 8. 44. *Eph.* 1. 20. and 3. 10. for their nature, *Esa.* 6. 2. *Dan.* 9. 21. *2 Thess.* 1. 7. gifts, *2 Sam.* 14. 17. *Matth.* 6. 10. and 25. 31. *Luk.* 15. 10. *1 Pet.* 1. 12. *2 King.* 19. 35. *Esa.* 6. 2. *Matth.* 24. 36. *1 Cor.* 13. 1. offices, *Dan.* 7. 10. *Rev.*

with an Exposition upon the same. 61

Rev. 5. 11. and estate, Matth. 18. 10. Angels and men are speciall creatures in respect of their natures, gifts, Psal. 8. 5. and end why they were created, Psal. 103. 20. Psal. 95. 6.

Q. What was the state of man by Creation?

Ans. Marvellous : holy, and 6 happy, & Eccl. 7. 29. or 31.

Expos. 6. The whole man was made conformable to the will of God, free from all impurity and sinne, and endued with all perfect righteousness befitting such a creature.

Q. Why say you that man was holy?

Ans. Because he was created after the
* 7 Image of God, in 8 knowledge, righteousness, 9 and true holiness, * Gen. 1. 26. Col. 3. 10. Eph. 4. 23, 24.

Expos. 7. The image or similitude of God, (for these two are one, Gen. 1. 26. with Gen. 5. 3. Iam. 3. 9. 1 Cor. 15. 49. Col. 3. 10.) is a lively resemblance of God, one in Essence, Gen. 1. 27. Man doth resemble God, not in respect of his body, nor chiefly in respect of the immortal and spirituall substance of the soule, endued with reason and will : but in respect of the graces which God bestowed
upon

upon the soule, Eph.4.23,24. Col.3.10. and yet by reason of the union of the soule and body, the whole man is said to be made in the image of God, Gen. 9.6.

8. As God knowes himselfe, Iohn 8. 55. 1 Cor.2.10. and all things besides, Ioh.16.30. so man did truly, distinctly, perfectly, and effectually know God, Rom.1.19.20. his will, Rom.2.15. and works, Gen.2.20,23. and his own happinesse in God, and his own present estate, though hee was ignorant of the future.

9. As God willeth himselfe as the chiefe good, Esa.42.8. and can will nothing but what is good, so mans will was able to choose God, and all good freely, readily, and orderly, and to doe what was required, 1 Chron. 28.6. and 29.9. His affections also were subject to the rule of perfect reason, duly and with an holy moderation carried unto that which is good, respecting God or man, Tit.2. 5. 12. 1 Tim. 3.2. Matth. 22.27,8,39. Deut.6.5.

Q. Wherein did mans happinesse consist?

Ans. In the enjoying ^w of 10 sweet peace

with an Exposition upon the same. 63

peace and communion with the Lord
w Gen. 1. 29.

Expos. 10. God did love, favour, and accept of man; and man did behold, rejoyce, and rest in the Lord with full delight.

Q. What further priviledges did man enjoy in his estate of innocency?

Ans. He was placed in *x* Paradise, had liberty to eat of *y* every tree in the Garden, except the Tree of *1* knowledge of good and evill, and was *a* made ruler of all earthly creatures, *x* Gen. 2. 15. *y* Gen. 2. 16. Gen. 2. 17. *a* Gen. 2. 19. Psal. 8. 6.

Expos. 11. The event of mans eating, or forbearing that fruit, did give the name to that tree. If he had obeyed, he should be happy, having experience of good: if he did eat thereof, hee by experience should know what good he lost thereby, and what misery he brought on himselfe.

Q. Were these things bestowed upon man that he might live as he list?

Ans. No: but that he might *12* serve the *b* Lord his Maker, who therefore gave man a law, binding *c* him alwayes to perfect obedience, and a speciall commandement to try him, *b* Rev. 4. 11. Psal.

Psalm. 95. 6. & Rom. 2. 14.

Expos. 12. God the Creator of man, *Psalm. 100. 3.* and in that respect his supreme and absolute Sovereign, having bestowed so great gifts, and maine liberties upon man freely, might upon his own will and pleasure require at the hands of man, what obedience soever he had, or would enable him to performe, *Deut. 10. 31, 32. Ier. 27. 5.* and might also enioyne him to manifest his loyalty and humility, by abstayning from some act in it selfe indifferent, for no other reason, but because he was so commanded, *Dan. 4. 32. 35. Psal. 115. 3.*

Q. What was that speciall commandment?

Ans. Of the tree of a knowledge of good and evill thou shalt not eat, for in the day that thou eatest thereof, thou shalt die the death, *d Gen. 2. 17.*

Q. Death we heare was threatned if he did disobey; what promise was made to encourage him to this duty?

Ans. The continuance & both of 13 himselfe, and his 14 posterity in that good estate, *& Gen. 2. 9.*

Expos. 13. The tree of life seemes to be a signe and scale of the continuance of his happinesse, if he had obeyed, *Gen.*

3. 22.

3.22,23,24. Prov. 3.18. Apoc. 3.7.

14. All mankind was created good in Adam, Eccl. 7.31. Rom. 5.12. 1 Cor. 15.22. as other creatures were in their kind, Gen. 1.31. and God did enter into covenant with our first parents, Gen. 2.17. as they were the root of all their posterity: so that what they had actually promised to them, we had promised to us also in them.

Q. Did man continue in that good estate?

Ans. No: but he fell from God thorough the enticements of Sathan, 1 Tim. 2.14.

Expos. 15. Man was created good, but mutable, so that he might fall, Gen. 2.17. Eccl. 7. 31. and God not being bound to uphold him, Rom. 11. 35. Gen. 17.1. did suffer him to fall, knowing how to order the same for the setting forth of his glory, Prov. 16.4. God knew before that man would transgresse, Act. 15.18. Psalm. 149.2. yet was he not therefore to forbear to give man a most wise, just, and easie precept, whereby he would shew forth his Sovereignty over man, 1 Sam. 15.3.9.

Q. How did he fall?

Ans. By sinning wilfully 16 against
God

God, transgressing his law, g Eccl. 7.29
or 31. Rom. 5.12. 1 Ioh. 3.4.

Expos. 16. Satan was the principal outward cause of the sinne of man, Gen. 3.1. Ioh. 8.44. Apoc. 12. 9. who envying the glory of God, and the salvation of man, did use the Serpent as his instrument to seduce the woman, Gen. 3. 1. 2 Cor. 11.3. and the help of the woman to seduce the man, Gen. 3.6. The quality of the fruit, by accident was a cause to move them to eat thereof, Gen. 3. 6. and the just and good law of God, forbidding that sinne, may be said to be an occasion of the sinne, as it did forbid an act in it selfe indifferent, that man could not commit it without sinne; but the principall inward cause of mans fall, was his own free-will, freely and voluntarily transgressing Gods cōmandement, which he might and ought to have obeyed, but would not, Gen. 2.7.17, and 3. 23,24. Rom. 5.19. Eccl. 7.31.

Q What was the sinne he did commit?

Ans. The eating of the 17 forbidden fruit, h Gen. 3.6.

Expos. 17. The tree of knowledge in it selfe was good, Gen. 1.11, 12. 1 Tim. 4.4. Gen. 3.6. but the fruit thereof unlawfull
to

to be eaten, because God had forbidden it to be eaten, 1 Ioh. 3. 4. Gen. 2. 17. And this sinne of Adam was exceeding great, because it was the breach of so easie a commandement, Gen. 1. 29. with Gen. 2. 17. that God had given for the tryall of his obedience, committed by him that had received great favours from God, Gen. 1. 26, 27, 28. &c. and that in Paradise, Gen. 3. 6, 23. Also it was accompanied with an heap of other finnes, infidelity, idolatry, unthankfulnesse to God, and contempt of him, blasphemy in subscribing to the devill, murther, &c.

Q. Did all mankind sinne in Adam?

Ans. Yes: for 18 wee are all in his loynes, Rom. 5. 12. 1 Cor. 15. 22. Heb. 7. 9, 10.

Expos. 18. Adam was not a private person, but the common parent of us all; and as he received integrity for himselfe and us, so he lost it for himselfe and us.

Q. What is the state of all men by reason of Adams fall?

Ans. They are dead in 19 sinne, and bondslaves 20 of Sathan, Eph. 2. 1, 2.

Expos. 19. To be dead in sinne, is to be utterly deprived of all life of grace, Eph. 5. 18. so that we can move to nothing of

of our selves, that is truly acceptable in the sight of God.

20. To be bondslaves of Sathan, is to be under the power and dominion of the Devill, so that we doe, and cannot but doe his will and command, 1 Tim. 2. 25, 26. Act. 26. 18. 2 Cor. 4. 4.

Q. How doth that appeare?

Ans. In that they are altogether / unable to good: and 27 prone ~~to~~ to evill continually, 2 Cor. 3. 5. ~~in~~ Gen. 8. 21.

Expos. 21. Every faculty of Soule, and member of body, is defiled with sin, 1 Theff. 5. 23. Rom. 5. 6. The minde is blind, Jer. 10. 14. and 51. 17. Matth. 15. 14. Eph. 5. 8. impotent, Luke 24. 25. John 1. 5, and 3. 9, 10, and 8. 43, 1 Cor. 2. 14. Deut. 29. 4. vaine, Prov. 14. 12. Eph. 4. 17. 2 Cor. 1. 21, Es. 44. 20. foolish, Prov. 22. 15. Tit. 3. 3. Es. 29. 13. Iob 11. 12. apt to devise evill, Jer. 4. 22. The memory is feeble, apt to forget good, Luke 24. 6, 7, 8. to remember evill, but neither good, nor evill as it ought, Matth. 27. 63. with Matth. 26. 75. Deut. 8. 10, 11, 19. Heb. 13. 2. 2 Pet. 3. 5. The conscience is impure, Tit. 1. 15. Heb. 10. 12. benumbed, Gen. 42. 21, 22. Eph. 4. 19. Gen. 50. 15. Heb. 9. 14. or turmoyled, John 8. 9. 1 John 3. 20.

Dani.

Dan. 5. 6, 9. Gen. 4. 4. Act. 24. 26. and 2. 37
Prov. 28. 1. El. 57. 20, 21. Lev. 26. 36. erroneous and superstitious, Mark. 10. 19, 20.
Luke 18. 12. Matth. 15. 2, 3. Iohn 16. 2. or
doubting, Rom. 14. 23. The will unable
to chuse good, 1 Cor. 2. 14. Phil. 2. 13.
Matth. 6. 10. 2 Tim. 2. 26. Romans 8, 8.
strong to evill; yea altogether averse and
rebellious, Matth. 23. 27. Rom. 6. 19. Ier.
18. 12. and 44. 16, 17. The affections un-
ruly and disordered, Gal. 5. 24. Rom. 10. 3.
1 King. 22. 8 and 21. 4. Iam. 4. 1, 2, 5.
The members of the body are tooles to
execute sinne conceived, Rom. 6. 13. 19.
and 3, 13, Psal. 52. 4. 2 Pet. 2. 14, and in-
struments to stirre up sinne in the soule,
Gen. 3. 6. and 6. 2. 2 Sam. 11. 2. 1 King.
21. 1. 2. Matth. 5. 28, 29. This pronesse to
sinne is ever present, Ier. 7. 9. Gen. 6. 5.
even then when the operations cease.
And though a man finde himselfe lesse
apt to one sinne than to another, being
restrained, or renewed by the Spirit, Gen.
40. 6. Ier. 32. 40. Eph. 3. 16. or by reason
of some other defect; or lets, 2 Kings 1.
12. & 19. 35. 1 Kings 13. 4. Hof. 2. 7. Iohn
12. 19. Mar. 11. 32. Acts 5. 26. Matth. 21.
46. Gen. 37. 25. 26. 27. and 39. 8, 9. Luke
4. 30. Ioh. 8. 59. yet corruption causeth an
F aptitude

aptitude to every sinne, if it be not hindered.

Q. What fruits doe proceed from this Originall corruption?

Ans. Evil 22 thoughts, *n* words, *o* and works, *n* Gen. 6. 5. Col. 1. 21. *o* Gal. 5. 19.

Expos. 22. The thoughts and desires naturally are ignorant, erroneous, unbelieving, deceitfull, unruly, loose, willfull, vaine, idle, blockish, not favouring good, proud, disdainfull, uncharitable, filthy, &c. and in a word, abominable, odious. The words and works, answerable to these, Psal. 94. 7. Esa. 29. 15, Psal. 10. 4, and 14. 1. Deut. 29. 19, 20, Amos 6. 3, and 9, 10. 1 Cor. 1. 23. Esa. 5. 19. Psal. 136. 1. Iob 21. 14 15. Ier. 6. 16. Luke 19. 14. Mal. 3. 14. Psal. 73. 13. Numb. 20. 10, 12. Psal. 31. 22, and 116. 11. Matth. 14. 30. Luke 18. 11. Deut. 15. 9. Psal. 83. 4. 1 Pet. 4. 3, 4. Gen. 38. 15, 16. 2 Sam. 13. 2. Mich. 2. 1. Amos 8. 5. 1 Sam. 1. 13, 14. and 17. 28. Matth. 9. 4. Es. 14. 14. Zeph. 1. 12. Obad. 3. v. Rev. 18. 7. Es. 65. 5. Ier. 2. 25. Rev. 3. 17. Matth. 9. 8. Psalme 30. 6. Luke 12. 19. Ioh. 4. 8, 9. Hos. 7. 12. Math. 24. 37. 38, 39. Ier. 8. 6. 2 Pet. 3. 3. 4. Psal. 10. 7. Pro. 1. 11.

Q. Are

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Q. Are all the actions of naturall men evill continually?

Ans. Yea: 23 for they p faile in many things, and as they come from them they are *q* odious unto God, p *Matth. 12. 35. q Prov. 28. 9.*

Expos. 23. A man by nature may doe an act that is good for the substance thereof, *Dan. 4. 27. or 24. Rom. 2. 15.* but never that which is truly and spiritually good, *Matth. 7. 18. Jer. 13. 23. Rom. 3. 10. Prov. 15. 8. and 21. 27.* for his person is not accepted, *Gen. 4. 4. 1 Pet. 2. 5.* nor sanctified, and so the good acts he doth, proceed not from a good root, *viz. faith,* and the spirit of sanctification, *2 Tim. 1. 5.* neither is it done in a right manner, *Iam. 4. 3.* nor to a lawfull end, *viz. the glory of God, 1 Cor. 10. 30. Col. 3. 17.* all which are required to the being of a good act.

Q. What punishments are due unto man by reason of these sinnes?

Ans. All two and 24 misery, temporall, spirituall, and eternall, r *Lam. 3. 39. Rom. 6. 23. Gal. 3. 10.*

Expos. 24. The least sinne, is a very vile breach of Gods most holy Law, 1 *Ioh. 3. 4. Deut. 27. 26.* and so an hainous

offence against his infinite Majesty Psal. 51. 4. also of its own nature it is alwayes joyned with impenitency, Acts 5. 31. and 17. 30. and therefore doth deserve death with all miseries accompanying the same.

Q. Which are the temporall miseries ?

Ans. Gods curse upon the creatures, & on mans body, senses, name, friends, whatsoever he takes in hand, and death it selfe, Rom. 8. 20. & Deut. 28. 25, 26, &c. Rom. 6. 21.

Q. What are the spirituall miseries ?

A. 25 Blindnes of minde, the & 26 spirit of slumber and goddinesse, & 27 horrour of conscience & 28 hardnesse of heart, a reprobate & 29 sense, & 30 strong delusions, w^{ch} Esa. 6. 9. & Rom. 11. 8. & Matth. 27. 3, 6, 5. & Exo. 7. 3. & Rom. 1. 28. & 2 Thess. 2. 11.

Expos. 25. To be blinde in minde, is to be utterly destitute of the true knowledge of God, and of the life to come, and to be hastning to endlesse woes, and yet not understand it.

26. The Spirit of slumber, is that which through a vaine perswasion of a mans good and safe estate, lullet him asleep in security, Dent. 29. 19.

27. Horrour of conscience, is when the
consci-

conscience awakened, filleth the soule with deep doubts, hellish, and unrecoverable desperation, and remediless fears of everlasting damnation, Revel. 6. 16. 17.

28. Hardnesse of heart, is a fearfull judgement of God, whereby the heart is past all feeling and remorse, shut fast up that neither the Word, nor works of God can kindly work upon it, Esa. 48. 4. Zach. 7. 11, 12.

29. A reprobate sense or minde, is a minde destitute of judgement, and voyd of common reason, taking evill for good, and good for evill; neither fearing God, nor reverencing Man, regarding neither right nor wrong, Luke 18. 4.

30. Strong delusions are, when men are given over to take pleasure in believing lies, and idle fancies of vaine heads. To these we may adde phrensie, madnesse, Deut. 28. 28. to be given over to vile affections, God with-drawing from men his grace, and in his secret, but just and dreadfull judgement, giving them over to most sordid and loathsome, unnaturall, and inordinate lusts, Psalme 81. 12, Gen. 19. 5.

Q. Which is the eternall misery?

Ans. 31 Everlasting & damnation,
 & Rom. 6.23.

Expos. 31. Damnation, which is an everlasting separation of soule and body, from the comfortable presence of God, Matth. 7.23. Rev. 2.15. and an enduring of easeless, endlesse, remediesse tortures with the devill and his Angels, Matth. 25. 41. Rev. 20.15. Luke 16.24,25. in the due desert of sinne.

Q. After a man doth know his misery, what must he learne in the next place?

Ans. The true meanes: how he & may escape the fore-said misery, and be & restored to happinesse, & Acts 2. 37. & Acts 16.20.

Expos. 1. God in justice passed by the Angels, who fell without the enticement of any other, 2 Pet. 2.4 Iude 6. Matth. 25.41. but of his infinite love, free grace and mercy, Esa. 43.25. Ier. 31.1. Hos. 14.4. Iohn 3. 16. Rom. 5. 8, 9. Ephes. 1. 5, 6. 1 Iohn 5.19. he hath prescribed meanes, whereby man might escape misery, and be restored to happinesse, Acts 2. 37, 38. 39, 40.

Q. By what meanes may we escape this misery and recover happinesse?

Ans. Only 2 by f Jesus Christ, f Act. 4.12.
Expos.

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Expos. 2. God in justice doth hate sinne, Elai. 1. 3. Psal. 45. 7. and hath denounced death against the transgressours of his Law, Gen. 2. 17. Deut. 27. 26. Es. 30. 33. Ier. 4. 4. therefore to satisfie his justice, Col. 1. 20. and make way for mercy, Psalm. 145. 9. his infinite wisdom found out a meanes, Gen. 3. 15. even by Iesus Christ, upon whom the Father laid this office of Reconciliation, Psalm. 40. 6. 7. Heb. 5. 5. Ioh. 3. 17. and 5. 36, 37. which he willingly undertook, Hebr. 10. 7. 9. and did faithfully discharge, Heb. 10. 5. 6. 7.

Q. What is Iesus Christ?

Ans. The 3 eternall Sonne of God, who in time became man, for his Elect, Gal. 4. 4, 5.

Expos. 3. The Sonne of God by nature became the Sonne of Man, that he might make us the Sonnes of God by adoption, who were by nature the Children of wrath: Eph. 2. 3. it being fit that our Reconciliation should be wrought by the Sonne, Es. 61. 1. Ioh. 1. 4. Iohn 5. 36, 37. Col. 1. 16, 17. Heb. 1. 3. Ioh. 5. 17. and 3. 17. and sealed by the holy Ghost, Eph. 1. 13. and 4. 30.

Q. How many things are we to consider in Christ?

Ans. His person and his office, 1 Col. 2.9. & Heb. 2.16, 17.

Q. What is his person?

Ans. It is 1 God and man 4 united together into 1 one person, 1 Ioh. 1.14. Esa. 7.14. Rom. 9.5. & 1 Cor. 8.6.

Expos. 4. In Christ there are two distinct natures, Heb. 1.4, 5. Matth. 18.20. with 1 Tim. 2.5. Luk. 1.35. Matth. 18.20. Rev. 1.8. Heb. 1.11, 12. Iohn 16.30. Phil. 2.6. Ioh. 1.3, and 5, 17. Matth. 8.13. with Luke 22.43. Matth. 24.36, and 27.4, 6. Ioh. 4.6, and 11, 35, and 14, 28. Eph. 4.10. inseparably united, 1 Pet. 3.18. Ioh. 10.18. Heb. 9.14. not confounded, Rom. 1.3, 4, & 9, 5. 1 Ioh. 16.30. with Luke 2.52. Mar. 13.32. and yet there is but one Christ, not many Christs; 1 Cor. 8.6. 1 Tim. 2.5. for the Godhead did assume the humane nature to it selfe, Phil. 2.7. Heb. 2.16. so that the manhood subsisteth in the Godhead, Matth. 3.17. and 17.5. and they are so inseparably united, that the selfe same person which is God, is also man, Ioh. 3.13. Eph. 4.10.

Q. Being God before all time, how could he be made man?

Ans.

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Ans. He was ⁿ 5 conceived by the holy Ghost, borne of the Virgin Mary, according o to the ~~P~~rophets, ⁿ Luke 1. 35. o Gen. 3. 15. Esa. 7. 14, and 11, 1.

Expos. 5. Christs conception is the miraculous and supernaturall forming of his humane nature in the wombe of the Virgin Mary, Esa. 7. 14. Gen. 49. 10. Luke 1. 35. by the power of the holy Ghost. Matth. 1. 18, 20. who did perfectly sanctifie it in the very first moment of conception, Luke 1. 35.

Q. Why was Christ conceived by the holy Ghost?

Ans. That he might be ^p pure, without sinne, wherewithall are ^q stained, who are conceived after the ordinary manner, ^p Luke 1. 35. ^q Iohn 3. 6.

Q. Why was he God?

Ans. That he might beare the weight of Gods wrath without sinking under it, overcome death, be the Head o of the Church, repaire his Image in us, conquer the enemies of our salvation, and defend us against them.

Expos. 6. The dignity of being Head of the Church is so great, that it cannot agree to any meere man, Eph 1. 21. Phil. 2. 9, 10, 11. Heb. 1. 6. also the offices of
the

the head, are to give the power of life, feeling, and moving, to the body, Ioh. 1.4. Rom. 8.2. and to direct by his power, the inward and outward functions of the body; Eph. 5. 23 24. which benefits he that is man only cannot bestow upon the Church.

Q. Why was he man?

Ans. That he might 7 suffer & death for us, sanctifie our 8 nature, and we might have & access to the throne of grace, & Heb. 2. 14. & Heb. 2. 11. & Heb. 4. 15, 16.

Expos. 7. The divine nature could not suffer, Iam. 1. 17. Mal. 3. 6. Rom. 9. 5. and without shedding of blood there could be no remission of sins; Heb. 9. 22. Christ therefore took our nature, that he might suffer death, Phil. 2. 7. specially it being no wayes meet, that one having no speciall communion with another, should endure punishment for anothers fault, Heb. 2. 16, 17.

8. Fulnesse of all graces above measure, were poured into the humane nature of Christ our Saviour, Matth. 3. 16. Ioh. 1. 16. and 3. 34. Col. 2. 9. and 1. 19. and wee being united to him, and having communion with him, doe receive in measure

sure of his fulnesse, Eph. 4. 7, 17.

Q What is his office?

Ans. To be *Mediatour* 9 to reconcile God and man, *1 Tim. 2. 5.*

Expos 9. A Mediatour, or an Advocate, is a third person that takes upon him to agree and reconcile two that be at variance; as Christ being both God and man, did set at one, God and man, Eph. 1. 10. Col. 1. 20. 1 Iohn. 2. 1. who before were separated by sinne, Esa. 59. 2. Jer. 5. 25. Christ is our Mediatour both as God and man, Iohn 1. 29, 34. & 3 14. 16. Rom. 5. 8. 1 Iohn 1. 7. Phil. 2. 6. for in the work of our redemption he performed many divine works, Heb. 2. 14. Iohn 10. 18. as Mediatour, he is the King and Head of his Church, Luke 1. 33. Ioh. 3. 35. Act. 2. 36. Phil. 2. 10, 11. Matth. 28. 18. Heb. 1. 6. and 2. 7. and the speciall offices of Christ our Mediatour, doe necessarily require, that the divine and humane nature joyntly doe concurre in the execution of them, Iohn 1. 18. Matth. 11. 27. Ioh. 3. 12. 13. 2 Cor. 5. 18, 19, 20. Rom. 5. 10, 11. Heb. 9. 14. and 7. 25. This office is peculiar to Christ, Iohn 14. 6. 1 Tim. 2. 5, 6. Heb. 7. 24. and neither in whole, nor part can be transferred to any other, Acts 4. 10.

4. 10, 11, 12. Heb. 4. 14. Ioh. 11. 42. 1 Iohn 2. 1. Heb. 7. 25. Eph. 3. 12. Heb. 2. 14, 15. Act. 10. 42, 43. and 17. 31. In the decree of God, Christ was a Mediatour from eternity, Eph. 1. 5, 6. In the vertue and efficacy of his mediation; he was given to be Mediatour as soone as necessity required, Rev. 13. 8. Gen. 3. 15. In the fulnesse of time, he was manifested in the flesh, Gal. 4. 4 5.

Q. How did he that?

Ans. *w* By his fulfilling 10 the law, and by his 11 *x* sufferings, *w* Matth. 3. 15. *x* Heb. 9. 15. Rom. 5. 10. 11.

Expos. 10. It became him who was our faithfull high Priest to fulfill all righteousness.

11. The justice of God must be satisfied, and the debt of sin must be payed, before God, who is true, just, and unchangeable, 'could be pleased with us, 1 Iohn 2. 2. Heb. 9. 14, 15. 1 Pet. 1. 18, 19. Rev. 1. 5.

Q. What understand you by his sufferings?

Ans. His voluntary *y* humiliation both in *z* 12 soule and body, his *a* crucifying *b* 13 death, buriall, and *c* abiding 14 under the dominion of death for a time, *y* Phil.

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2.5,6,7,8. & Esa. 53.10. Matth. 26.58.
Heb. 9.14. a Luk. 23.33. b 1 Cor. 15.3,4.
c Act. 2.27.

Expos. 12. Christ in his incarnation did assume our whole nature, Luke 2.40. 52. Heb. 2.6. Luk. 23.46. 1 Tim. 2.5. Luke 19.10. Matth. 26.38. Mark. 14.34. Matth. 27.16. Iohn 19.30. Heb. 10.5. Matth. 26.12. Heb. 2.17. that by offering it up a sacrifice for sinne, he might redeeme us, Heb. 8.1,2,3. Heb. 9.14. and 13. 10,11, 12. In our nature hee became our surety, Iob 19.25. Heb. 7.22. therefore he suffered properly in soule as well as in body, Matth. 27.46. Gal. 3.13. Heb. 2.9,10,14. which is set forth in the Lords Supper, 1 Cor. 11.25. and was signified by the sacrifices in the Law, Hebr. 9. 19. 20,21, 22.

13. The death of Christ was the separation of the soule and body, Matth. 27.50. Luke 23.46. though they both continued still united to the Godhead, Matth. 16.23. Iohn 1.14. 1 Pet. 3.18. 1 Cor. 2.8. It was necessary that Christ should die, that he might satisfie Gods justice, Heb. 9.22. abolish and kill sin, Matth. 26.28. Rom. 5.10. Rom. 8.3. Rom. 6. 10, 11. 1 Iohn 3.8. destroy death, and him that had the
power

power of death, that is, the Devill, Heb. 2. 14. 2 Tim. 1. 10. Iohn 12. 31. Hos. 13. 14. deliver us from the feare of both, Heb. 2. 14. Luke 1. 74. confirme the Testament or covenant of grace, which he made with us, Heb. 9. 16. 17. and 13. 20. Zach. 9. 11. and obtaine for us the spirit of grace, Act. 2. 33. Gal. 3. 14, and 4. 4. 5. Betwixt the death and suffering of Christ and of the Martyrs, we may observe these differences: (1) Christ his passion was an accursed punishment, Gal. 3. 13. the sufferings of the Martyrs and holy men, are only chastisements or tryals. (2) Christs passion was a meritorious sacrifice, Heb. 9. 14. the passions of the Martyrs are of no value to merit any thing, Rom. 8. 18. (3) As the finnes of the Elect were laid upon Christ, Levit. 16. 21. Esa. 53. 11. Heb. 9. 28. so was the punishment of their sinne for substance and kinde, though not for circumstance of place or continuance, Heb. 4. 15. and therefore he suffered both in soule and body the wrath of God, which was due unto us for sinne, though hee suffered not every particular punishment of sinne, which every particular sinner meeteth withall, Rom. 5. 19. Heb. 10. 14. But the Martyrs were not forsaken,

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forsaken; though they were not delivered out of the hands of the persecutors.

(4) Christ was in himself pure and innocent, but he suffered for our finnes; 2 Cor. 5. 21. the Martyrs were not free from sin, neither did they suffer for the expiation of sinne.

14. Untill the third day death had power and dominion over Christ, for so long death kept asunder soule and body, Luke 24. 7. Matth. 17. 23. Acts 10. 40.

Q. Did Christ alwayes abide under the power and dominion of death?

Ans. No: for the power of death being subdued, the third day he rose again, & ascended into heaven, and sitteth at the right hand of the Father, 1 Act. 2. 31. & 1 Cor. 15. 4. & Maik. 16. 19.

Expos. 14. The resurrection of Christ is the first degree of his exaltation, wherein his soule being joynd to the same flesh that dyed, he was raised up to life, 1 Cor. 15. 4. It was necessary that hee should rise againe, in regard of the excellency of his person, Act. 2. 24. The covenant which he had made with the Father, Psal. 2. 6, 7. Es. 53. 10. the dignity of his high office of eternall mediation, Psal. 110. 6, 7.
Rom,

Rom. 4. 25. and that the truth of those things, which were fore-told concerning the glory of the Messias, might be fulfilled, Christ by his divine power rose againe from the dead, Rom. 1. 4. 1 Pet. 3. 18. 1 Tim. 3. 16. Iohn 5. 21. and 10. 17, 18. Act. 2. 24. & 3. 15. Eph. 1. 17. 20. Rom. 8. 11. not as a private, but as a publike person, Rom. 5. 14, 19. 1 Cor. 15. 45. Heb. 10. 14. 1 Pet. 2. 20, 21. thereby shewing that his satisfaction is fully absolute, Rom. 4. 25. and 6. 9. 10. The end of his resurrection was, that he might prepare himselfe to the performance of the glorious functions of a Mediatour, and shew himselfe to be the conquerour of death, and the Lord of quick and dead, Rom. 14. 9. Act. 17. 31.

15. To sit at the right hand, is a manner of speech borrowed from earthly Princes, who use to set at their right hand such as they substitute to rule under them in their names, 1 King. 2. 19. And thereby is clearly noted that excellent glory, power, and dominion of Christ, received of the Father, whereby he doth execute his Kingly, Priestly, and Propheticall office in glory, Matth. 28. 18. Iohn 17. 2. Phil. 2. 9, 10. Psal. 110. 1.

Q. What

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Q. What are the speciall parts of Christs Mediatorship?

Ans. He is a *b* Prophet, *c* Priest, and *d* King, *b* Act. 3. 22. *c* Heb. 2. 17. *d* Psal. 110. 1.

Expos. 16. In the time of the law, Prophets, Priests, and Kings were annointed, *1* Reg. 19. 16. *Exod.* 28. 41. *1* Sam. 16. 13. who were types of Christ, truly annointed our Prophet, Priest, and King. Also our Mediator was to obtaine and purchase for us full redemption, and to bestow upon us righteousness, and eternall life obtained, and to shew unto us the way of salvation, which doe necessarily require this three-fold office of Christ.

Q. Why was Christ a Prophet?

Ans. To *c* reveale *17* unto us the way to everlasting life, *c* Luke 4. 18, 19.

Expos. 17. Before his comming in the flesh, our Saviour Christ made knowne the will of God to the Patriarks and Prophets, either immediatly, *2* Pet. 1. 21. *2* Sam. 23. 2. *Gen.* 3. 9, 10, 11. or by the ministry of Angels, *Gen.* 31. 11. *Iudg.* 6. 12. *2* Kings 1. 3. and by the Patriarks and Prophets, he informed the Church of the

old Testament in all points necessary to salvation, 2 Pet. 2. 5. 1 Pet. 3. 19. Jude 14. Luke 1. 70. Eph. 2. 20. 1 Pet. 1. 11. In fullnesse of time taking upon him our nature being after a most excellent manner sanctified by the Spirit, Luke 3. 5. Dan. 9. 24. furnished with all gifts necessary, Matthew 3. 16, 17. Iohn 3. 34. Psal. 45. 8. Esa. 11. 2 Iohn 1. 18. and 3. 32. and called of the Father to this office, Luke 3. 21. 22. Matth. 3. 16, 17. Matth. 17. 5. hee did in his own person preach unto the Iewes, about the space of three yeares and a half, Acts 1. 1. Luke 21. 37. Heb. 1. 1. Dan. 9. 27. not altogether passing by the Samaritans and Canaanites, Iohn 4. 40. Matth. 15. 22. With admirable wisdom, Mark. 6. 2. Matth. 21. 23. 27. and 22. 46. ardent zeale, Iohn 2. 14. 17. Iohn 4. 34. excellent grace, Psalm. 45. 2, 3. Matth. 7. 29. Luke 4. 22. and 11. 27. singular meekenesse, Matthew 11. 29. and authority unusuall, Matth. 7. 29. Matth. 5. 21, 22. not respecting any mans person, Matth. 21. 42, 43. Mark. 12. 14. he interpreted the Law, Matth. 5. 21, 22, &c. and 19. 4, 5. reprov'd the corruptions of the Scribes and Pharisees, Ioh. 2. 16. Matth. 23. 13. foretold
some

some things that were to come, Matth. 10.21. Luk. 19.43, 44. Matth. 24.3, &c. and taught the Gospel, or the last will of God, concerning the salvation of man, Esay 61.1,2. Luke 4. 18. illustrating his doctrine for the most part by Parables and similitudes, as the people were able to beare it, Matth. 13.3. Mark. 4.33. and confirming that which he taught by the Scriptures of the old Testament, Iohn 5. 46. Matth. 22.32. Luke 24.26, 27.44.45. and holinesse of life exactly answering to his doctrine, with divers signes of all kinds, Ioh. 3.2. and 5.36. Ioh. 6.61, 62. and 2.25. Matth. 9.4. Ioh. 9.6. and 11.43.45. and that most cruell and bitter death, which for the truth of God hee did voluntarily undergoe, 1 Tim. 6. 13. After his Ascension our Saviour taught his Church by his Apostles and Ministers, Eph. 4.11, 12. Acts 10.41, 42. The Apostles being fully and perfectly instructed by Christ himselfe, in those things which concern the Kingdome of God, Acts 1. 3. Iohn 15.15. and 17. 8. and extraordinarily furnished with gifts, and infallibly assisted by the Spirit; Acts 2. 3, 4. Ioh. 14.26. and 16.13. were sent forth to

preach the whole counsell of God, so farre as concernes man, and the meanes of his salvation, Acts 20. 27. Matth. 28. 20. 1 Cor. 2. 9, 10, 11. 1 Ioh. 1. 3. Rom. 1. 16. unto all nations, Matth. 28. 18, 19. Mark. 16. 15. Their doctrine they confirmed both by the Prophets of the old Testament, Acts, 26. 22. and 28. 23. 2 Pet. 1. 18, 19. and by divers signes and wonders which God wrought by them, Heb. 2. 3, 4. Mar. 16. 20. In the dayes also, and since the death of the Apostles, our Saviour doth execute his Propheticall office by his ordinary Ministers, whom he hath commanded us to heare, so long as they preach according to the Scriptures, Ephes. 4. 11, 12. Luke 10. 15. So that Christ is the Author of the Doctrine which hee taught, Ministers are the Instruments of Christ, to teach not their own, but his Doctrine, 2 Cor. 5. 20. Job 33. 23. The fruit of this office is the restoring of knowledge decayed in the first fall of man, and the manifestation of divine mysteries unknown to the world, Rom. 16. 25, 26. Eph. 3. 9. Col. 1. 26, 27.

Q. Why was Christ a Priest?

Ans.

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Ans. To f purchase for us righteous-
nesse and life eternall, f Heb. 5.9.

Expos. 18. Christ is our high Priest,
not after the order of *Aaron*, but after
the order of Melchisedech, Psam. 110.4.
Aaron was of the Tribe of Levi, Heb. 7.4.
his stock and lineage was known, Exod.
6. 16. 18, 20. he was compassed with in-
firmities, mortall, a sinner, and had need
to offer for himselfe, and for his own
sinnes, Heb. 7. 28. and 5. 2, 3, 4. and 9. 7.
but Christ was of the Tribe of Iudah,
Heb. 7. 14. without Father touching his
humanity, without Mother touching his
Deity, Heb. 7. 3. immortall and continu-
ing for ever, holy, harmlesse, undefiled,
who had no need to offer for himselfe,
but offered himselfe for the people only,
Hebr. 7. 25, 26, 27. Materiall oyle was
poured upon *Aaron* at his consecration,
Levit. 8. 12. but Christ was annointed
with the holy Ghost, Act. 10. 31. *Aaron*
was instituted without an oath, but Christ
with an oath, Heb. 7. 10, 21, 28. Psal. 110. 4.
The Priesthood of *Aaron* was typicall,
Hebr. 10. 2. 3. not availeable to take
away sinne, Heb. 9. 14, 15. but the Priest-
hood of Christ is true and reall, contain-

ning the very Image and body of things themselves perfect to abolish sinne, and to obtaine eternall Redemption, Heb. 10. 1. 5. 11. Hebr. 9. 12. 14. The Leviticall Priesthood was to be abrogated, Heb. 8. 13. but Christs Priesthood is to continue for ever; Heb. 7. 24. *Aaron* died and had successours, Heb. 7. 23. but Christ succeeded none; hath no successours, but is our only and unchangeable high Priest for ever Heb. 7. 3. *Aaron* and his successours offered the bodies and blood of beasts, Heb. 9. 12. 14. but Christ himselfe is both the Priest and sacrifice, Eph. 5. 25. Heb. 9. 26. and 10. 10. They offered oftentimes one manner of sacrifice, but Christ hath offered himselfe once for all, Heb. 7. 27. and 9. 25, 26. and 10. 12, 14. 1 Pet. 3. 18. *Aaron* and his successours entred into the Tabernacle made with hands, Heb. 8. 5. and 9. 6. but Christ is entred into the very heavens, Heb. 9. 11. 24. and 4. 14. *Aaron* and his successours were Priests only, but Christ is both King and Priest, Heb. 7. 1, 2. *Aaron* and his successours were but Ministers, but Christ is the Author of salvation, Hebr. 5. 9. All which doe shew the absolutenessse,

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perfection, and excellency of Christ his Priesthood.

Q. What are the functions of his Priestly office?

Ans. Offering 19 up *g* himselfe a sacrifice once for all, and 20 making request for us, *g* Heb. 5.1. and 9. 26. and 7. 25.

Expos. 19. Christ through the eternall Spirit, Heb. 9. 14. offered up his soule and body, as a sweet smelling sacrifice to the Father, Eph. 5. 2. once for all, Heb. 10. 12. whereby he was consecrated, and did enter into Heaven, presenting himselfe before the Father for us, Heb. 9. 24. and 10. 20.

20. Christs intercession is his most gracious will, fervently and unmoveably desiring, that all his members for the perpetuall vertue of his sacrifice, may be accepted of the Father, Rom. 8. 34. This is both universall and particular, heavenly and glorious, ever effectuall, no way reciprocal, and tendered only for the vertue of his sacrifice.

Q. Why was Christ a 20 King?

Ans. To 21 bridle *b* and subdue all his enemies, but *i* to 22 gather and *k* governe 23 his Elect & chosen, *b* Psal. 110. 1. Col. 2. 15. 1 Cor. 15. 28. 1 Iohn 10. 16.

Hab. 2. 7. & Ezek. 34. 23, 24.

Expos. 20. The Kingly office of Christ is his spirituall, eternall, and absolute dominion, Luke 17. 20. Iohn 18. 36. Dan. 4. 44. and 7. 14. Heb. 1. 8. Rev. 3. 7. where by being appointed by the Father, Psal. 2. 6, 7. and 45. 7. Psal. 110. 2. Matth. 11. 27. Act. 2. 33. Lord of all things in heaven and earth, Heb. 2. 7, 8. and pecularly King and Head of his Church, Eph. 1. 21, 22. he doth confound and destroy all his enemies, but doth gather and governe his Elect, Hos. 1. 7. Esa. 33. 22. by his word and spirit, for their salvation and the glory of God, Esa. 32. 15. and 59. 21. 1 Thes. 1. 5.

21. The enemies of Christ, are Sathan and all his angels, with all their works; to wit, sinne and death, Gen. 3. 15. Eph. 2. 2. 2 Cor. 4. 4. 2 Cor. 6. 15. to which wee must adde all wicked men, who be the instruments of Sathan, Iohn 8. 44. 1 Ioh. 3. 8. amongst whom the Antichrist of Rome is chiefe, 2 Thess. 2. 3. These enemies Christ hath already overcome in his own person, Eph. 4. 8. Col. 2. 14. Iohn 12. 31. he doth daily bridle and repress by his wisdom, power, word, and spirit,

rit, Luk. 10. 11. 9. Luk. 2. 34. Rev. 12. 5. and 2. 27. 2 Cor. 10. 4. 5. and he will perfectly subdue at the day of judgement. 1 Cor. 15. 25. adjudging the devill and all his partakers to eternall condemnation, Matth. 25. 46. and utterly abolishing sinne and death, 1 Cor. 15. 26. Further it is to be noted, that Christ as a Mediator in the execution of his Kingly office, doth outwardly call some wicked and ungodly men, Matth. 22. 1. 14. and 20. 16. prescribe a law how they ought to walk, Iam. 4. 12. bestow many good things upon them both spirituall and temporall, though not such as accompany salvation, Heb. 6. 4, 5. Matth. 13. 19, 20, 21. Luk. 8. 13, 14, Iob 22. 18. and inflict divers punishments upon them in this life, and the life to come, for their sinne and disobedience, Matth. 13. 12. and 25. 28. Esa. 6. 10. 2 Thess. 2. 10, 11. Luk. 16. 23.

22. Christ doth not only by his word call his Elect to faith, repentance, and the participation of the Covenant of grace, Mark. 1. 14, 15. Matth. 11. 28. but he doth also effectually move them by his Spirit to repent and believe, Psal. 110. 3. 2 Thess. 2. 13, 14. Eph. 3. 16, 17.

23. The functions of Christs Kingly office

office appearing to the government of his Elect, are; first, the prescription of lawes, according to which his subjects ought to believe and live; which stands not only in appointing the faithfull by the Ministry of his Word to live godly, justly, and soberly; but also in writing his Law in their hearts by his holy Spirit, and enabling them by the same Spirit to doe in some measure what hee requireth, Tit.2.11, 12. Ier. 31, 33. Ezech, 36.27. Iohn 1.16. (2) The communication and bestowing of all good things upon them appertaining to this or a better life, so farre as hee knowes it needfull or profitable; under which wee are to comprehend the removing of things hurtfull, and the defending of his subjects against them, Psalm. 68. 18. Iam. 1. 16, 17. Psalm. 23. 1, 2, 3. 1 Cor. 12. 8, 9, 10, 11. Eph. 1. 7. Act. 26. 18. Matth. 9. 6. Gal. 4. 4, 5. Rom. 8. 15, 16. 2 Cor. 12. 9. Phil. 4. 13. Luke 22. 32. Ioh. 17. 11, 12, 22, 23. 1 Iohn 4. 4. Gen. 9. 26, 27. Psalm. 81. 13, 14. Acts 4. 16, and 5. 13. Psalm. 34. 9, 10. Tit. 1. 15. Romans 14. 14, 15. Esa. 27. 7. Ier. 46. 28. (3) The receiving of his Elect unto himselfe, and the giving of eternall life unto them, ha-
ving

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ving pronounced sentence on their side,
Matth 25.46.

Q. What benefit doe we receive by the death and resurrection of Christ?

Ans. Wee are redeemed from the
24 guilt, ^l punishment, 25 and power ^m of
sinne, and shall be raised up at the last
day, ^l Col. 1.14. ^m Luke 1.74. Tit. 2.14.
1 Cor. 15.13.

Expos. 24. Christ hath paid our debts
and answered whatsoever the Law did
require at our hands, 1 Pet. 2.21, 24. and
laid downe his life according to the will
of his Father, Ioh. 10.15. so that the Law
hath nothing against us, Col. 2.14. Christs
death must needs be acceptable, Eph. 5.2.
and consequently we are not bound over
to punishment,

25. Punishment is inflicted because of
sinne, Iob 4.8. Proverb. 22.8. and 28.18.
Hos. 10.13. and 14.1. being freed from
sinne, wee are not lyable to judgement,
2 Sam. 12.13. Ier. 4.14. Ezech. 18.32. It
stands not with the justice of God, be-
ing once fully satisfied, to require a se-
cond payment at our hand, Gen. 18.25.
Matth. 3.17. neither will it stand with
his glorious mercy, the honour of Christ
who

who is a perfect Redeemer, Tit. 2.14. the price of his blood, 1 Cor. 6.21. nor with our faith in praying for full pardon of all our debts, Matth. 6.12. or our peace with God, Rom. 5.1. nor yet with right reason, that the guilt of sinne should be removed, and yet punishment for sinne inflicted.

Q. How are we redeemed from the guilt and punishment of sinne?

Ans. God the Father accepting the death of Christ, as a full ⁿ ransome and satisfaction to his iustice, doth freely discharge and acquit us from all our sinnes. ⁿ Rom. 3.24.25. Col. 1.14. Eph. 1.7.

Q. How are we redeemed from the power and tyranny of sinne?

Ans. Christ by ²⁶ his death killeth sin in us, and by his ²⁷ resurrection doth quicken us to newnesse of life ^o Rom. 6.3,4.

Expos. 26. Christ by his death did conquer sinne; and the old man in us is truly said to be crucified, dead, and buried in and with the body of Christ, we being ingrafted into the similitude of his death, Col. 2.12,20.

27. Having communion with Christ in his life, we are raised up to a spirituall life,

life, Rom. 8. 11. and have our conversation in heaven, Phil. 3. 20. But this life is only begun here, and groweth by degrees, being perfected in heaven.

Q. What are the benefits of Christs ascension?

Ans. The leading p of captivity captibe, the giving of gifts unto men, the pouring of his spirit upon his people, and preparing a place for them, p Eph. 4. 8. 11. q Acts 2. 16, 17. r Ioh. 14. 3.

Q. What are the benefits of his intercession?

Ans. The persons of the faithfull doe alwayes remaine iust, and their works acceptable in the sight of God; hereby also they are defended against the accusation of all their enemies, s 1 Pet. 2. 5. Gen. 4. 4. Exod. 28. 38.

Q. How will the knowledge of these things work in the heart of him whom God saves?

Ans. It brings him to a serious & consideration of his owne estate, to a grieve for sinne, and the feare of Gods displeasure, whereby the heart is broken and humbled, t Jer. 8. 6, 7. Luke 15. 17. u Acts 2. 37. w Acts 9. 6.

Expos.

Expos. 12. The heart is broken and humbled, when it is cast downe with the sight of sinne, Psalm. 51. 17. bruised with the weight of Gods wrath, and melted away for feare, Psalm. 119. 120. 1 Kings 22. 19. knowing that God hath advantage against him, and that hee is worthy to be condemned.

Q. What else will this knowledge work?

Ans. It will bring a man 29 to confesse his sinne, highly to prize Christ, and hunger 30 after him, untill he obtaine his desire, Luk. 15. 18. y^e Matth. 13. 44. z Esa. 55. 1 Ioh. 7. 37.

Expos. 29. Hee will acknowledge his finnes to God as particularly as hee can, 1 Tim. 1. 13. and with sighes and groanes for pardon and forgivenesse, Romans 8. 26.

30. Hunger after Christ must be fervent, as a thirly man longeth for drink; and continuall, never giving over till the desire be obtained. With this desire there is alwayes joyned an high prizing of Christ, and an advised willingnesse to forgoe all things for Christs sake, Phil. 1. 22, 23. with 3. 7, 8.

Q. How are wee made partakers of Christ

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Christ with all his benefits?

Ans. By 1 faith ^a alone, ^a Ioh. 3. 16. and 1. 12. Act. 13. 39.

Expos. 1. By faith alone we are engrafted into Christ, Rom. 11. 20. receive him, Iohn 6. 56. have communion with him, Rev. 3. 20. and so are made partakers of all his benefits, Ioh. 3. 36. also faith is the condition of the Covenant of grace, Acts 16. 31. Iohn 3. 18. Mark. 16. 16. Iohn 20. 31. Rom. 4. 3. 5.

Q. What is faith?

Ans. A 2 resting ^b upon Christ alone for salvation, ^b Psal. 2. 12. Act. 16. 31.

Expos. 2. Bare assenting to the truth of Gods promises, upon the credit of the revealer, is not true and justifying faith, Matth. 21. 32. Iohn 2. 23. Luke 24. 25. Luk. 8. 13. but when the poore soule doth cast it selfe upon the free promise of God made in Iesus Christ, for pardon of sinne, it doth truly believe, Acts 9. 42. Ioh. 14. 1 Iohn 5. 24. with Rom. 4. 5. Esa. 28. 16. with Rom. 9. 33. Acts 18. 8. with Rom. 10. 10, 11. This faith is certaine, Mat. 16. 18. though mixed with many doubtings, Luk. 1. 18. and 17. 5. Mark. 9. 24. and continuall, Luke 22. 31, 32. though often shaken,

shaken, Luke 24. 21. A full perswasion seemes rather an effect of a strong faith, Rom. 4. 21. than the nature of true faith; joy is a fruit of faith, 1 Pet. 1. 8. Acts 8. 6, 7, 8. Rom. 5. 4. but not an inseparable companion thereof; a man may have true faith, and feele little or no comfort, Psal. 22. 1. and 31. 10. and 77. 2.

Q. What is the ground of faith?

Ans. The free & promises of *c* God made in Christ, concerning the forgiveness of sins, and eternall righteousness, *c* Rom. 4. 18. Heb. 11. 1.

Expos. 3. Temporall blessings, Eccl. 9. 1, 2. civill vertues, Luke 18. 12, 13, 14. a generall notice that Christ will save the Elect, Matth. 13. 20, 21. sense, reason, experience, feeling, Psalm. 10. 1. and 51. 12. are not the grounds of faith; but only the promises, which God of his grace hath made unto us in Christ, which ought to be received, because God that cannot lie hath spoken them, Tit. 1. 2. 2 Tim. 2. 13.

Q. How is faith wrought in us?

Ans. Inwardly by *d* the 4 Spirit as the Authour; outwardly by the *e* preaching of the Word, and 5 Catechising, as the instru-

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instrument thereof, *d* Acts 16. 14. *e* Rom. 10. 14. Heb. 5. 11. 12. and 6. 1. 2.

Expos. 4. Faith is the gift of God, Phil. 1. 29. and a grace supernaturall: a man of himselfe can no more believe, than a corrupt fountaine can send forth sweet waters, 1 Cor. 2. 14.

5. By Catechising, understand a pure, plaine, brieft, and orderly instruction of the people in the chiefe grounds of Christian religion, 1 Cor. 2. 4. 1 Cor. 3. 1. 1 Pet. 3. 15. Heb. 6. 1. 2. Rom. 6. 17. so that the people may clearely and manifestly see the way unto salvation, and may know how to make use both of the Law, and of the Gospel, for their humiliation and comfort, understanding how one thing dependeth upon another, goeth before, or followeth after.

Hereby Christians are enabled to refferre that which they read to some head, readily to apply what they heare to fit purpose, try it, and have it in readinesse, in the time of need. In a word, to profite by the publike ministry, Heb. 5. 11, 12. and to know how to goe forward in godlinesse, in an holy methode. To say
H nothing

nothing, that Catechism is profitable to informe the judgement, reforme the affection, and quicken both, to the duties of a Godly life.

Q. How doth the Word work faith in us?

Ans. By shewing us *f* our misery, and the true *g* meanes of our recovery, encouraging us *h* being *h*umbled. to receive the promises of the Gospel, *f* Rom. 7.7. Gal. 3.22. *g* Gal. 4.4.5. *h* Mat. 11.28. Esa. 61.1.2,3. Rev. 22.17.

Expos. 6. The word commandeth the humbled to believe, promiseth them comfort, Matth. 9. 13. Luke 15. 22. setteth forth the necessity, and excellency of faith, Iohn 3. 18. 36. the danger of unbelief, Mark. 16. 15. Iohn 12. 48. Act. 13. 46. the tender mercies and compassions of the Lord, Psal. 103. 8. 12. and how he inviteth, perswadeth, and intreateth him to beleieve 2 Cor. 5. 20.

Q. How doth the Spirit worke by the word?

Ans. It doth teach us wisdom: to apply things generally spoken particularly to our selves, secretly upholdeth & against despair, stirreth up in us good desires

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desires, doth *m* soften the heart, and draw
us to call upon Christ for salvation,
before we have the feeling of comfort,
i Ezek. 36. 27. 31. *k* Psal. 51. 12. *l* Phil. 2. 13.
m Ezek. 11. 19. and 36. 26. *n* Ioh. 6. 44.
o Matth. 11. 28. 29.

Q. By what meanes is faith encreased?

Ans. By 7 hearing *p* the same word
preached or catechized, and likewise
by 9 earnest 8 prayer, *p* 1 Pet. 2. 2. 9 Luke
17. 5.

Expos. 7. Hearing the word preached,
is ordained of God as a meanes to en-
crease knowledge, Matth. 15. 10. Prov. 1.
5. and 8. 33. Psal. 73. 16, 17. 1 Cor. 1. 21.
and 14. 24, 25. to rectifie the judgement,
to give counsell in doubtfull cases, Psalm.
119. 24. Psalm. 73. 16, 17. to perfect the
faith of the weak, Rom. 10. 8. 1 Theff.
3. 10. to make stable the strong, Acts 20.
32. Rom. 1. 11, 12. to comfort them that
are in heavinesse, 1 Theff. 2. 11. and 3. 2.
and 5. 14. to raise them that are fallen,
2 Sam. 12. 12, 13. Gal. 6. 1. to call back
them that wander, Es. 30. 21. to stirre up
the graces of Gods Spirit, Cant. 4. 16.
2 Pet. 1. 13. to refresh the soules of the
Saints with sweet and heavenly conso-
lations.

lations, Cant. 1. 1. Psal. 119. 162. Col. 2. 2. and to build both weak and strong unto perfect holinesse, Eph. 4. 11. 1 Pet. 5. 2. 1 Tim. 4. 16. 1am. 1. 21.

8. As liberty to pray is a sweet privilege, Eph. 2. 18. because thereby wee doe, and may continually commune with the Lord after a familiar manner, 2 Sam. 7. 18. Psal. 5. 12, 3. and lay open our griefes into his bosome, 1 Sam. 1. 15. Psal. 130. 1. 2. and 61. 1. 2. we doe testifie our dutifull affection to him, Luke 15. 18. and become helpers to others, Rom. 15. 30. Phil. 1. 19. 2 Thes. 3. 1. Col. 4. 12. so it doth adde strength to faith, Luke 17. 5. for it gives life to the graces of God that are in us: by it we obtaine at the hand of God what good wee stand in need of, Matth. 7. 7. Isai. 65. 24. we grow better acquainted with God, Gen. 1. 8. 23. 27. 1am. 4. 8. we fight manfully against corruption, Eph. 6. 18. and learn to direct our selves in a godly life: By it crosses are prevented, removed, or sanctified, Psal. 3. 4. Es. 37. 1. 6. all things are sanctified 1 Tim. 4. 5. and we kept that we fall not into temptation, Matth. 26. 41, yea often we obtaine much more good than we desire

desire or expect, 1 King. 3. 13. Eph. 3. 20. So that prayer is a key to open the door of Gods treasure-house, Matth. 7. 7. a present remedy to an oppressed minde, Psal. 6. 1. 8. and 31. 21. 22. a preserver of the godly minde, 2 Theff. 3. 5. a giver of strength to the weak, Eph. 3. 14. 16. and an especiall meanes to make a man fit to live in every estate, Col. 1. 9. 10.

Q How must we heare that we may get profit?

Ans. 9 *With* reverence, & meeknes 10, *to* 11, & a longing 12 desire to learne, and *in* giving 13 credit to the truth. *1* El. 66. 2. & 1am. 1. 21. & Matth. 13. 44. & 1 Pet. 2. 2. & Heb. 4. 1. 2.

Expos. 9 Reverence is an affection of the heart, arising from an apprehension of Gods Majesty, and our own vilenesse, whereby we are prepared to heare the word with humility, feare and attention, Act. 10. 33. 1 Theff. 2. 13. Ioh. 12. 48. and 11. 28. Heb. 11. 28. Iob 42. 5. 6. Psal. 62. 11. Act. 16. 14.

10. Meeknesse is an affection, whereby wee are contented to beare the rebukes of the Law, and to have the duties of the word to bee pressed upon us. 1 Sam. 3. 17. 2 King. 20. 19. Psal. 25. 9. 12.

Heb. 13. 22.

11. Ioy is a delight of the soule for some good thing that is present, Act 8. 8. Exod. 6. 9.

12. A longing desire to learne, is an eager appetite to be further acquainted with the knowledge of the truth, that we may reape fruit, and benefit by the same, Prov. 27. 7. Prov. 2. 3, 4, 9. Psal. 119. 34. 35. 40.

13. To give credit to the truth, is to believe the whole truth and every part of it, as true and certaine, both to others and to our selves, so as we expect the benefit promised therein, and the effecting and making good of whatsoever is there spoken, 2 Chron. 20. 20. Esa. 7. 9.

Q. How else?

Ans. We must *x* meditate 14 of that we heare, 15 apply it to our selves, conferre of 7 it with 16 others, and with 2 diligence 17 set about the practise of what is required, *x* Psal. 1. 2. and 119. 1, 4, 15. 7 Ioh. 4. 53. 2 Esa. 2. 3. Luke 2. 15.

Expos. 14. Meditation is the very life of reading and hearing, 1 Tim. 4. 15. and it is a separation of our selves purposely from other matters, that we may seriously

ly think of what hath been taught, Gen. 24.63. that it may be settled in the minde, and work upon the affections, Ier. 8.6. for which end we must joyne examination and prayer, Luke 18.1.

15. To apply the word to our selves, is to lay it to our heart as concerning us, 1 Cor. 11.28. 2 Cor. 13.5. that the commandments may guide us, the threatnings may humble us for sinnes past, 2 Sam. 12.12, 13. and 24.10. and affright us from sinne to come, the exhortations may incite us to our duty with cheerefulnesse, Eccles. 12.11. and the promises may bee for our support and comfort, whether they be in plaine speeches, or mysticall prophecies, Psal. 119.71, 72, 52, ver.

16. We must communicate to others what we have learned, and learne of others what we are ignorant of, doe not well understand, or have forgotten; and by admonition, exhortation, and comfort, help to strengthen and edifie one another, Heb. 3.13. Iob 16.4.5. Rom. 1.11, 12. Lev. 19.17. Prov. 27.6. 1 Thess. 5.11, 14. Iud. verse 20.

17. Inwardly wee must heartily desire and strive, and outwardly wee must be

carefull without delays to take all opportunities of doing the good that God requireth, 2 Chron. 17. 6. and 19. 3. and 27. 6. Luke 8. 15. being humbled for negligence and sinne past, watching and fighting against corruption for the time to come, 1 Cor. 9. 26, 27. cherishing one another with befitting comforts, Esay 40. 1.

Q. What is prayer?

Ans. It is 1 a calling upon God in the name of Christ with the ^a heart, & sometimes with the ² voyce, according to ^b his will for our selves and others, ^a Exod. 14. 15. 1 Sam. 1. 13. 15 ^b 1 Ioh. 5. 14.

Expos. 1. The Commandements, Psal. 105. 4. and 81. 10. Esa. 55. 6. 1 Thess. 5. 17. Rom. 12. 12. promises, Mark. 7. 7. and 21. 28. Mark. 11. 24. Psal. 91. 15. Esa. 65. 24. Ier. 29. 12. Esa. 49. 17. Iohn 16. 23. threatenings of the Lord, Zeph. 3. 12. Ezec. 22. 30. 31. Dan. 9. 13. 14. Matth. 26. 41. the examples of Christ himselfe, and all his Apostles, Luk. 3. 21. and 9. 18. 29. Acts 1. 14. 24. and 2. 42. and 4. 24. and 9. 11. 14. 2 Tim. 2. 19. 22. our own necessities, Iud. 3. 9. 15. and 4. 3. Esa. 26. 16. Psal. 18. 6. Phil. 4. 6. and successe of prayer, Psal. 120. 1.
Psalme

Psal. 3. 4. Psal. 32. 5. 6. are sufficient motives and reasons to induce us to the practise of this duty.

2. It is lawfull to use the voice in prayer to quicken our dulnesse, to inflame our devotion, prevent roivings, and to edifie our brethren, Zeph. 3. 9. Psal. 88.

Q. To whom must we pray?

Ans. To 3 God alone in the name 4 of Christ, c Ioh. 16. 23. Col. 3. 17.

Expof. 3. God onely is everywhere present, Iere. 23. 23, 24. knoweth all hearts, 1 King. 8. 39. Ier. 17. 9. Psal. 94. 9. 10. heareth all prayers, Neh. 1. 6. Psal. 65. 2. Psal. 66. 19. 20. is most able to help, Psal. 57. 2. Eph. 3. 20. prayer is a divine worship, Psal. 50. 15. and 44. 20. 21. a spirituall sacrifice, Mal. 1. 11. Psalm. 141. 2. Revel. 8. 4. and 5. 8. Exod. 22. 20. and in God only we ought to believe, Ioh. 14. 1. therefore he onely is to bee called upon, Rom. 10. 13, 14. as the very Heathen saw by the light of nature, Ionah. 1. 5.

4. To pray in the name of Christ, is not rudely and customarily to say these words, Through Iesus Christ our Lord, &c. but in the confidence of the merits
and

and intercession of Christ, to call on our heavenly Father, Dan. 9. 17. Since the fall of man, none are called to come to God or have promise to speed, but in the name of a Mediator, Ioh. 14. 6. Heb. 4. 16. 1 Tim. 2. 5. 1 Ioh. 2. 1. Rom. 8. 33. Heb. 7. 25. in Christ alone we have access to the throne of grace, Eph. 2. 18. and 3. 12. Angels or Saints departed doe not present our prayers before God: for Christ onely is our Mediatour and high Priest, who getteth our prayers acceptance before God, Heb. 1. 3. and 4. 14. Revel. 8. 3. and to present our prayers before God, and to procure them acceptance with God, is in phrase of Scripture all one, Dan. 10. 12. Act. 10. 4. 13.

Q. Ought we not in prayer to make particular confession of our sinnes?

Ans. Yea so farre as we can come to the knowledge of them, and this we must doe with 4 griefe, 5 hatred, and 6 shame, freely f accusing and condemning our selves before God, with g broken and contrite hearts, d 1 Sam. 12. 19. Psal. 19. 13. e Neh. 8. 9. f Neh. 9. 33 g Zach. 12. 10.

Expos. 4. Sorrow for sinne must bee hearty and continuall, and as much as
may

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may be, particular, Psal. 102. 4. especially for the finnes which have made great breaches in the soule, Psal. 51. 1, 2, 4. yea, sinne should be our chiefe sorrow.

5. The soule should abhorre sinne, especially for the loathsomnesse of it, Psal. 97. 10. Psal. 119. 163. Iob 42. 6. Amos 5. 15. darkning Gods glory, Gen. 39. 9. breaking his Law, soiling all it toucheth, 2 Cor. 1. 7. Iam. 1. 21. Hag. 2. 12. 13.

6. God is infinite in Majesty, Psal. 86. 10. and of pure eyes, Hab. 1. 23, a man therefore should blush at the remembrance and confession of finnes before God, Ezra. 9. 6. and Dan. 9. 7. seeing his face would be covered with shame, if a man should know them.

Q. What are the parts of prayer?

Ans. Petition and thanksgiving.

Q. What is petition?

Ans. It is a Prayer, wherein we desire the preventing *h* or removing of things hurtfull, and the obtaining of things needfull, either for this life, or that which is to come, *h* Esay 37. 20. Matth. 9. 13. *i* Psal. 6. 1, 2, 3, 4.

Q. How may we make our requests that we may be heard?

A. With

Ans. With *k* understanding 6 *l* feeling 7
 of our wants *m* 8, fervency, *n* 9 reverence,
 o hope to 10 speed, and *p* love 11, *k* 1 Cor.
 14. 15. / Matth. 11. 28. *m* 1am. 5. 17. *n* Eccl.
 5. 2. o 1 Tim. 2. 8. *p*. Mat. 6. 14. Mar. 11. 25.

Expos. 6. Blinde devotion is not pleasing to God, Prov. 19. 2. Acts 17. 22. 23. 24. Ioh. 3. 22. who requireth to be served with the minde, Mat. 22. 37. Luke 10. 27. We must therefore know the will of God, appearing by his commandements, promises, threatnings, and the approved practises of the Saints ; that wee must desire and pray for, and only so as we know Gods word doth warrant us, 1 Ioh. 5. 14. Our words, matter, and meaning in prayer, are meet to be understood.

7. In prayer we should feele sinne as a burthen, Ier. 31. 18. Esay 63. 17. and be pinched with our want of grace, Psalm, 51. 10. 11, 12. 1am. 1. 5. which ariseth from a consideration of Gods judgements due to sinne, Ezra. 9. 6, 7. and of the necessity of saving grace, Luke 17. 5. 2 Cor. 12. 9.

8. As the things wee begge are more or lesse excellent, and of fit use for us, so wee must be more or lesse eager to obtaine

taine, Psal. 51. 1, 2, 3, 9. and 80. 1, 2, 3, 4. which ariseth from a consideration of the necessity and excellency of what wee desire, Psal. 79. 8, 9. and 86. 1. Psal. 102. 13, 14. as also from a burning zeale of Gods glory, and hearty love of our brethren, Esa. 62. 1. Psal. 122. 6, 7, 1. Opposite hereunto is hypocrisie and vaine babling, Mat. 6. 5, 6, 7.

9. Considering Gods excellent Majesty, we may not rashly conceive or utter any thing before him, but with reverence, Gen. 18. 27, 30, 32. which is an unfained abasement of the minde proceeding from a consideration of Gods divine Majesty, and our own indignity, Luke 15. 21. Gen. 32. 10. Efr. 9. 6. Heb. 12. 28.

10. Having a promise from God that hee will grant our requests, Psalm. 34. 19. Ef. 30. 19. and 58. 9. wee must believe his word; for he is true and faithfull, Heb. 11. 11. 2 Tim. 2. 23. If hope to speed accompany not our prayers, they are vaine, Iam. 1. 6 but yet this hope is weak, feeble, and many times seemes to be overwhelmed in the godly, Psalm. 13. 1, 2. and 31. 22. and 77. 7, 8, 9.

11. By love is meant, that we must forgive our enemies, and carry an hearty affection to the children of God, Eph. 4. 32. Col. 3. 12. 13.

Q. What is thanksgiving?

Ans. It is 12 a prayer wherein we render thanks to God for his generall goodnesse, and also particular favours; 9 1 Sam. 2. 1. & Psal. 136. 1. and 103. 1. 2, 3, 4, 5.

Expos. 12. Motives to this duty there be many. It is an excellent, Psalm. 92. 1. ancient Iob 38. 7. spirituall duty, Heb. 13. 15. Col. 3. 16. 1 Pet. 2. 5. to be continued in Heaven when other duties cease, Rev. 19. 2, 4, 5. acceptable to God, 1 Theff. 5. 18. Psal. 147. 1. comely for the Saints, Psal. 33. 1. and 147. 1. practised by the Angels, Luk. 2. 13. setting on work all the graces of God in us, psal. 103. 1, 2, 3. the end of Gods benefits, Psalm 13. 6. & 118. 29. of our life, and all our services, Esa. 8. 19. and the ready way to obtaine what we stand in need of, Psal. 50. 23. The meanes of true thankfulnesse, are a due consideration of our own vilenesse, and a serious meditation and remembrance of Gods benefits, 2 Sam. 7. 18. 1 Chon.

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16. 16. 17. Psal. 103. 1. 2. 3. &c. 1 Sam. 25. 32. Gen. 24. 27. Luke 7. 15. Rom. 7. 25. with a perswasion that God hath in love bestowed them upon us, Psalme 116. 12. 14.

Q. What things are required in Thanksgiving?

Ans. Love ^t to God and ^u joy in his mercy, & ^x desire to draw others to obey and glorifie God, and, any endeavour to proceed in godlinesse our selves, ^t Psalm. 18. 1. 2 ^u Psalm. 126. 1. 2. and 104. 34. ^x Psalm. 34. 11. & 66. 16. ^y Deut. 6. 10. 11. 1, 2, 1, 3. 1 Sam. 12. 14.

Q. What rule of direction is there, according to which wee ought to frame our prayer?

Ans. The generall Direction is the word of God, the more especiall is the Lords prayer?

Expos. 1. The Lords prayer is so a direction, that it may be lawfully, and laudably used as a Prayer, Matth. 6. 9. &c. Luke 11. 2. &c. Num. 6. 23, 24. Psal. 21. 1. and 92. 1. It is called the Lords prayer, because the Lord Iesus taught it to his Disciples, Luke 11. 12.

Q. How many things are to be considered

*A short Catechism,
in the Lords prayer ?*

Ans. Three, the Preface, the Prayer it selfe, and the Conclusion.

Q. Which is the preface ?

Ans. Our Father which art in heaven.

Q. What learn you out of this preface ?

Ans. That God is our ^a 2 Father by grace ^b and adoption, through Jesus Christ, ^c glorious in Majesty, & ^d infinite in power, that both ^e can and ^f hath promised to help us, ^a Esay 63. 16. ^b Rom. 8. 15. 16. Gal. 4. 4. 5. ^c Psal. 47. 2. ^d Psal. 115 3. ^e Eph. 3. 20. ^f Psal. 50. 15.

Expos. 2. There is no Christian so poore, weak, or unworthy in his own eyes, but he is allowed to call God Father, Ier. 3. 19.

Q. What are you to consider in the Lords Prayer it selfe ?

Ans. Six Petitions, and a thanksgiving.

Q. Which is the first petition ?

Ans. Hallowed be thy Name.

Expos. 3. To hallow, is not here of unholy or prophane to make holy, 1 Cor. 6. 10. 11. But to set apart to an holy use, Exod. 20. 8. or rather to acknowledge, confesse, and professe holily the Name of

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of God, Math. 11. 19. Levit. 10. 3. 1 Pet. 3. 15.

4. By Name, is meant God himselfe, Psal. 20. 7. and 115. 1. his titles, Exod. 3. 14. 15. Psal. 83. 18. properties, Exod. 34. 5. 6. 7. ordinances, Psal. 138. 2. and 1 Tim. 6. 1. and works, Psal. 19. 1. judgements, Psal. 9. 16. El. 30. 27. mercies, Esay 48. 9. 10. 11. Ezek. 28. 26. or any thing whereby he makes himselfe known, Exod. 20. 7.

Q. What desire you of God in t'is petition?

Ans. That Gods infinite excellency may be magnified by us on earth, 5 in heart, 6 in word, and in 7 deed, g Psal. 40. 16. and 115. 1.

Expof. 5. By an inward and faithfull acknowledgement, with confidence, feare, love, hope, humility, patience, joy, and desire of his presence in heaven, Esay 8. 13. 1 Pet. 3. 15. Rom. 4. 20. Phil. 1. 20, 21, 22, 23.

6. By speaking good of Gods name to others, Psal. 34. 3. Deut. 32. 3. Psal. 105. 1. 3. and 145. 21.

7. By walking in holinesse and righteousness before God, Mat. 5. 16. Ioh. 15.

8. 1 Pet. 2. 32. patiently submitting our selves unto his will, Iosh. 7. 19. constantly and undantedly professing his truth, Psal. 119. 46. Ioh. 21. 19. and reforming our lives, if we have gone astray, Ier. 13. 16. Mal. 2. 2.

Q. Which is the second petition?

Ans. Thy 8 kingdome 9 come.

Expos. 8. Sathan hath his kingdome on earth, 2 Cor. 4. 4. Luke 11. 18. all men by nature being his bondslaves, Eph. 2. 2. 2 Tim. 2. 26. living in ignorance, errour, impiety, and disobedience, Eph. 4. 18. and Christ hath his kingdome, Col. 1. 13. to wit, his Church, which is the company of mankind, 1 Pet. 2. 9. Eph. 5. 23. in heaven and earth, Ephes. 3. 15. Col. 1. 20. called from the world, Rom. 8. 30. unto salvation through him, Act. 4. 12. In this world it is redeemed, called, sanctified, 1 Cor. 1. 30. after this life it is glorified, Matth. 25. 34. 2 Theff. 1. 10.

9. The government which Christ exerciseth over all men, and all other creatures, Ephes. 1. 21. 22. Heb. 1. 6, 7. is not here meant; but the speciall government which hee exerciseth over his Church, Eph. 5. 23. in this life, and the life to come,

Q. What

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Q. What doe you desire of God in this petition?

Ans. That 10 Christ would *h* convert such as be under the power of Sathan, & rule in the hearts of his chosen by his spirit here, and *k* perfect their salvation in heaven hereafter, *h* Cant. 8. 8. Act. 7. 60. & Eph. 3. 16, 17. & Phil. 1. 8, 9, 10, 11, 12.

Expos. 10. Particularly we desire that God would send forth his Word, Matth. 9. 38. give it free passage, Ephes. 6. 19. Rom. 15. 30, 31, 32. powerfully accompany it by his spirit, Deut. 33. 8, 10. 2 Cor. 10. 4, 5. to bring his chosen from the power of Sathan to God, Act. 26. 18. uphold such as be converted, Psalm 51. 12. Ioh. 17. 15. strengthen the weak, Cant. 1. 4 Luke 22. 31, 32. 2 Cor. 12. 8, 9. comfort the afflicted, Psal. 51. 12. Cant. 1. 1. recall the wandering, Psal. 119. 27. Luke 19. 10. and to make all grow in grace and knowledge, 2 Pet. 3. 18. Luke 17. 5. and therefore that the same word may be continued, Gal. 2. 5. the Sacraments and discipline purely administred, 1 Cor. 11. 23, 24, &c. 1 Cor. 5. 3, 4, 5. Heb. 3. 2, 3, 4, 5, 6. Heb. 8. 5. good Ministers
I 1 and

and Magistrates preserved, Deut. 33. 11.
 2 Theff. 3. 1, 2. Psal. 20. 1. prospered, Psal.
 122. 6, 7, 8. 1 Tim. 2. 2. and encreased, Luk.
 10. 2. El. 49. 23. catechizing more used,
 1 Cor. 3. 2. Schooles for piety erected, and
 maintained, 2 King. 6. 1, 2. &c. Esay 62. 7.
 finally that Christ would come to judge-
 ment, Rev. 22. 20.

Q. Which is the third petition?

*Ans. Thy will be done in earth,
 as it is in heaven.*

Expos. 11. Man by nature doth the
 will of the flesh, and Satan, Eph. 2. 3. Ioh.
 8. 44. but he ought to desire and doe, not
 his own will, Rom. 8. 6. Matth. 26. 39.
 but the will of God, Esa. 26. 8. Psal. 119.
 5. 106.

12. The word of God revealed in the
 old & new Testament, is the will of God.

13. To doe Gods will, is to obey it:
 Exod. 24. 7.

14. In Heaven the Saints departed,
 and the Angels obey the Lord; Heb. 12.
 23. Psalm. 103. 20. on earth men living
 are to be obedient, Exod. 24. 3. 1 Sam.
 15. 22.

*Q. What desire you of God in this pe-
 tition?*

Ans.

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Ans. Than / whatsoever God willesh in his word, might be obeyed *m* cheerefully, *n* speedily, *o* faithfully, and constantly, by men on earth as *p* Angels *15* doe in heaven, / *Exod.* 19.8. *Rom.* 12.2. *m* *Psal.* 27.8. and 4.8. *n* *Psal.* 119.32.60. *o* *Rev.* 2.10. *p* *Es.* 6.2.

Expos. 15. Wee particularly crave of God the knowledge of his will, *Psal.* 119. 18, 33, 34. Col. 1. 9, 10. suppression of our own vile wills, *Rom.* 7. 24. faith in Gods promise, *Rom.* 1. 9, 12. constancy & chearefulnesse in our sufferings, Col. 1. 9, 11. and inward desire, care, and delight, *Psal.* 119. 36, 143, 145. an endeavour, and ability to walk in holinesse, *Psal.* 119. 112, 167, 168. *Phil.* 4. 13. In this life perfectly wee cannot doe the will of God, 2 *Sam.* 12. 9. and 13. 39. and 24. 10. 2 *Chr.* 35. 22. *Luk.* 1. 6. 20. as the Angels doe: But wee must desire, strive after, and hope for perfection, *Luke* 13. 24. *Phil.* 1. 6. obeying with sincerity, *Gen.* 3. 24. and 17. 1. *Mich.* 6. 8. as the Angels doe, though not in the same degree, 1 *Cor.* 13. 9, 10.

Q. Which is the fourth petition?

Ans. 16 Give us this [17 day 18 our
13 19 day=

19 daily 20 bread.

Expos. 16. All both poore and rich must pray, Give us; because we have nothing but Gods free gifts; 1 Cor. 4. 7. Iam. 1. 17. have tittle to nothing, but in Christ Iesus, Heb. 1. 2. with Rom. 8. 32. can keep nothing but by the Lords licence, Iob 1. 12. neither can any thing prosper with us but by his blessing, Deut. 8. 16. Pro. 10. 22. Psal. 127. 1. 12. Hag. 1. 6. Esa. 3.

17. Wee may provide for the time to come in a lawfull manner, when God gives opportunity, Eph. 4. 28. Gen. 41. 34. 35 &c. and 50. 20. 2 Cor. 12. 14. Act. 11. 28. But yet we must ever wait upon Gods providence, 1 Pet. 5. 7. Psal. 55. 22. both when wee have the meanes, Prov. 3. 5, 6. and when we want them, Esa. 28. 16. casting off distrust, excessive distracting, unprofitable, and needlesse cares, Matth. 6. 25, &c. to the end.

18. Bread is said to be Ours, when it is gotten by just and lawfull meanes, Ephes. 4. 28. in a good and honest calling, Gen. 3. 19. our persons being accepted of God in Iesus Christ, 1 Cor. 3. 22, 23. for that which wee so possesse, is given

us

us of God in love and mercy.

19. By daily bread is meant bread for the supply of our present necessity, or rather that which is fit for us, or agreeable to our present condition, Prov. 30.8,9.

20. By bread is not meant the bread of life which is Christ, Ioh. 6.48. but all outward things. Prov. 27.27. Ier. 11.19. Prov. 39.14. for our necessity, and Christian delight, Psal. 104.15. Ioh. 12.3.

Q. What desire you of God in this petition?

Ans. That 21 God would bestow on us, all things necessary for this life, as food, maintenance, &c.

Expos. 21. Here we pray for food, and rayment, Gen. 28.20. sleep, Psal. 3.5. and 4.8. fitting delights, Psal. 23.5. Prov. 5.18,19. Gen. 28.8. and 29.22. and for contentation with our estates, Heb. 13.5. 1 Tim. 6.6. though they be meane, Phil. 4.12. 1 Tim. 6.8. resting on Gods providence, Prov. 16.13. love of justice, Iob 29.14. faithfulness and painfulness in our callings, 2 Thes. 3.12. joy and thankfulness, Deut. 28.47. and 8.10,11. and Gods blessing upon them, Gen. 24.12. Psal. 67.1,6,7. and the sanctification of whatsoe-

ver wee enjoy, 1 Tim. 4. 4. as also for peace, Psal. 122. 7. 8. protection by the Magistrate, 1 Tim. 2. 1, 2. seasonable weather, &c. 1 King. 8. 35, 36. Hosh. 2. 21. Deut. 28. 12. valiant souldiers, 2 Sam. 13. 8, 9, 10. to 39. learned and good Physicians, Col. 4. 14. and we pray again^t covetousnesse, Psal. 119. 36. distracting cares, Mat. 6. 34. distrust, Psal. 78. 22. discontent with our estate, 1 Tim. 6. 10. idlenesse, Matth. 23. 2, 6. oppression, injustice, carelesnesse, unjust warre, or whatsoever doth unlawfully hurt and impeach our outward prosperity.

Q Which is the first petition?

Ans. And 22 forgive us our 23 trespasses as we 24 forgive them 25 that trespass against us.

Expos. 22. To forgive sinne is to cover it, put it away out of sight, and not to impute it, or call to a reckoning for it, Psal. 32. 1. 2.

23. Sinnes are called trespasses or debts, Matth. 8. 25. because we are bound to make satisfaction for them, by suffering the just judgement of God, Luke 11. 4. Gen. 2. 17. if the divine justice be not satisfied by another, Col. 1. 20.

24. Our

24. Our forgiving others is not a cause why God forgives us, Matth. 8.32. 33. Col. 3.13. 1 Ioh. 4.10.11. but a signe whereby we are assured that God hath pardoned us, Matth. 6.14.15. and 5.23, 24. Matth. 7. 11.

25. The wrong that is done unto us (though not alwayes the damage) 2 Chro. 19.6. 1 Tim. 5.8. Eph. 5.29. Exod. 22. 1. 15. Act. 16.37. comp. we ought to forgive, Mark. 11.25. but the sinne being the breach of the divine law, God onely can pardon, Psal. 51.1.4.

What desire you of God in this petition?

Ans. That 26 God of his free a mercy in Iesus Christ, would fully b pardon all our sins, as c we doe pardon the wrongs and iniuries wee receive from others a Esa. 42.25. b Psal. 51.2. c Luk. 11.4.

Expos. 26. In this petition we acknowledge our selves to be miserable sinners, Psal. 40.12. Psal. 25.11. Ezr. 9.6. and that wee have no power to satisfie for sinne, Psal. 49.7.8. Act. 2. 37.38. Ezec. 16.4.5. and that God is patient, bearing with us so long, Lam. 3.22. Psal. 145.8. Psal. 86. 5.15. and 102.8. and mercifull, not giving leave only, Dan. 9. 18.19. 2 Chro. 7.14.

7.14. but commanding also to pray for pardon, Hosh. 14.1, 2. whereby he gives hope of forgivenesse : and hence we are drawn to flee to the throne of grace, Psal. 86. 15, 16. Ioel 2. 12, 13. for the full forgiveness both of guilt & punishment, Psal. 51. 1, 2. Every day we sin, Eccl. 7. 21. Iob 14. 4. and therefore every day we must pray for pardon, Psal. 55. 17. and our faith is weak, Luke 24. 21, 22, 23. Rom. 14. 1. we must pray daily, that we may have greater assurance of our salvation, Luke 17. 5. 2 Sam. 12. 13. with Psal. 51. 1, 2.

Q. Which is the sixth petition ?

Ans. And 27 lead us not into temptation, but deliver us from evill.

Expos. 27. Forgiveness of finnes, and grievous temptations are inseparable companions, Luke 21. 22, 23, 24, 25, 26. Act. 9. 17, 23, 24. Temptation is any tryall, whereby the heart is inticed to sinne by Sathan, the world, or the flesh ; 1 Thes. 3. 5. Iam. 1. 14. Matth. 26. 41. God is said to tempt his servants, to try and humble them, by offering occasions of sinne, sending afflictions, and deferring to help ; Deut. 13. 3. Deut. 8. 2. Gen. 22. 1. Psal. 10. 1. But this in respect of God is ever good, Matth.

Matth. 19. 17. Hab. 1. 13. Iam. 1. 13. Sathan, the world, and the flesh are said to tempt, by inticing alwayes unto sinne, Sathan by inward suggestions, 1 Chron. 21. 1. Ioh. 13. 2. and outward objects, 2 Sam. 11. 2, 3. Matth. 4. 3, 4, 8. The world by bad examples, Ier. 44. 17. or wicked perswasions; alluring or terrifying, Gen. 3. 6. and 39. 7. and Iob 2. 9. 1 King. 13. 8. Matth. 16. 22. Act. 21. 12. The flesh tempteth, when we are inticed of our own corruption, Obad. 3. Iam. 1. 14. 1 Pet. 2. 11. Temptation hath these degrees; suggestion, delight, consent, and practise, Iam. 1. 14. To be led into temptation, is to be overcome of temptation; so that Sathan doth prevaile against us, and get the victory, Matth. 26. 41. 1 Chron. 21. 1. God is said to lead into temptation, when in any tryall he doth forsake man, doth with-hold or with-draw from him his grace, suffer him to fall, 2 Chron. 32. 31. harden his heart, Exod. 7. 3. and give him wholly up unto Sathans power, and the full sway of his own corrupt heart, Rom. 1. 24, 26, 28.

28. To deliver is either to support under, or else to protect and defend from
evill

evill, 2 Cor. 12. 9. By evill the power and poyson of sinne, Sathan, and the world is understood, Matth. 5. 37.

Q. What desire you of God in this petition?

Ans. To be freed from 29 trials themselves, so far & as it will stand with Gods good pleasure, and allwayes from the evill thereof, that we faint not under them, or be foyled by them, & Matth. 26. 39. & Rom. 8. 28. 1 Cor. 10. 13.

Expos. 29. Here we acknowledging the Lords power over our enemies that tempt us, Zach. 3. 2. Iude 9. and our own frailty, Psal. 103. 14, 15. withall bewayling our pronenesse to evill and corruption, Rom. 7. 18, 24. we desire God to bridle Sathan, 2 Cor. 12. 7, 8. kill sinne, Psalm. 19. 13. support us by his grace, Ephes. 3. 16. 1 Theff. 3. 13. stirre us up to be watchfull in prayer, Ephes. 6. 18. give us hope, patience, consolation, Col. 1. 11. 2 Theff. 2. 17. and a good issue out of all tryals, Psal. 6. 4. that we neither presume, nor despaire, Prov. 30. 9. and free us from misery, so farre as may stand with his good pleasure.

Q. Which is the Thanksgiving in the

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the Lords Prayer?

Ans. For thine is the 30 Kingdom, the 31 power, and the 32 glory, for ever and ever.

Expos. 30. God is the right owner, and supream and absolute Ruler over all things in heaven and earth, Gen. 14. 19. 1 Chro. 29. 11. Psal. 24. 1, 2. all blessings therefore are to be craved at his hands, Psal. 145. 14, 15, 16. for whither should subjects flee, but to their King? Psal. 70. 5. Psal. 2. 9, 10, 11, 12.

31. God can give whatsoever we stand in need of, Matth. 7. 7. and 8. 2. strengthen us against any sinne, 2 Tim. 4. 18. Iude 24. and unto any duty, Heb. 13. 21. and we have no strength but from him, 1 Chro. 29. 15, 16. 2 Cor. 3. 5. therefore we must call upon him alone.

32. God ought to be glorified by us in all things, Col. 3. 17. gaineth glory by hearing the prayers of his people, Psal. 79. 11. Psal. 50. 15. and 30. 11, 12. and for his glory will not deny them any thing that shall be good, Matth. 7. 11. Luke 11. 13.

Q. Doe not these words contain a reason also, why we beg the former blessings at the hands of God?

Ans.

Ans. Yes, for seeing the kingdom, power, and glory are the Lords, we should call upon him in all our necessities, 1 Chro. 29. 11. 13.

Q. Which is the Conclusion of the Lords Prayer ?

Ans. Amen, which is a witnessing of our faith, and desire of the things prayed for, Jer. 11. 5.

Q. What doth Amen 33. signifie ?

Ans. So it is, or, so be it, 1 King. 1. 36. Jer. 28. 6. and 1. 15.

Expos. 33. Amen, is sometimes a title of Christ, Rev. 3. 14. because of his faithfulness and truth in performing all promises, 2 Cor. 1. 20. In the beginning of sentences, it is an earnest asseveration, Ioh. 6. 26. Matth. 24. 47. Luk. 12. 44. But when it is added in the end of blessings, prayers, or imprecations, it implyeth both a desire of the things so to be, and confidence that so it shall be, Numb. 5. 22. Deut. 27. 15. 1 Cor. 14. 16. Christ teaching us to end our prayers with *Amen*, doth thereby admonish us, both to desire grace of God, and to believe that God presently heareth, and will certainly in due time grant our requests; 1 Cor.

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14. 16. so that coldnesse, doubting, distrust are to be striven against, 1 Tim. 2. 8. James 1. 6.

Q. What must we doe after wee have prayed?

Ans. Observe how 24 wee f speed, and what answer we receive, f Psal. 3. 4. and 85. 8.

Expos. 34. Here wee must know, that God doth heare and grant our requests, when yet hee doth deferre to give us the sense thereof, Esay 64. 24. 2 Sam. 12. 13. with Psal. 51. 1, 2. Dan 9. 22, 23. and 10. 12, 13. Also he doth not alway give the particular thing we aske, but what hee knows best for us, Rom. 1. 10. 2 Cor. 12. 7, 8, 9. Heb. 5. 7. Further we must take heed that we limit not the Lord to our owntime, Esay 28. 16. nor yet receive Sathans answer for the Lords: Sathans answer is either contrary to the word of truth; or if he speak the truth, it is to a wrong end, viz. despaire, or prophane-nesse. Lastly, observe that we speed well, when God giveth us the same thing that we crave, being good, Lam. 3. 57. Gen. 30. 19, 22. and 20, 17. Psal. 21. 2. 4. Exod. 17. 11. Iosh. 10. 13. or another as fit, or
more

more fit for us, Gen. 17. 18, 19. Mark. 14. 35. with Heb. 5. 7. or more patience and strength to wayt, 2 Cor. 12. 7, 8, 9. Psal. 40. 1.

Q What benefit shall we gaine hereby?

Ans. It will stirre up the ³⁵ heart to ^g thankfulness, remove ^h ³⁶ dulnesse and ³⁷ negligence, strengthen ³⁸ our faith, and inflame ³⁹ our hearts with ^k zeale, ^l ^op, and love, ^g Psal. 31. 21, 22. ^h Psal. 88. 13. and 4. 1, 2. ⁱ Psal. 4. 3. Psal. 116. 1. ^k Psal. 28. 6, 7.

Expos. 35. The hearing of our holy prayers is a pledge of Gods love, and a sweet and comfortable testimony of his mercy, Psalm. 31. 21. 22. provoking the heart chearfully to praise, Psal. 30. 8, 10, 11, 12.

36. When God answereth our prayers, the light of his countenance shineth upon us, and this reviveth the dull spirits, Psal. 116. 6, 7, 9. 2 Sam. 7. 27.

37. Experience of good received from God, and begged in prayer, doth quicken us thereunto, Psalm. 68. 6, 7. and 116. 1, 2.

38. God is unchangeable, so that former mercies given, doe assure us of future

ture blessing, Psalme 61. 5, 6.

39. Though our hearts are cold by nature, yet the sight of Gods love doth move us effectually to love the Lord againe, Psal. 145. 18, 19, 20, 21.

Q. What must we doe if God answer us not the first or second time?

Ans. Examine 40 how we pray, and continue 41 fervent therein, waiting upon the Lord untill we speed, 1 Iam. 4. 3. Luk. 18. 1. Hab. 2. 3. Psal. 5. 3.

Expos. 40. Sometimes wee ask and receive not because we ask amisse; ignorantly, rashly, coldly, with wearinesse, distrustfully, and without love, Iob 27. 9. Proverbs 21. 13. asking either things not good, Matth. 20. 21, 22. Luke 9. 54. 55. or not fit for them for whom we pray; or to a wrong end. But here observe, that they pray well that take notice of their wants in Prayers: Psal. 31. 22. and sometimes the childe of God prayeth best when he knoweth not that he prayeth at all, Rom. 8. 26. Also God sometimes giveth us what we pray for, when we pray but coldly, Mark. 9. 22. 24, 25. that he might encourage us to pray; and denies us sometimes when wee pray fervently

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vently, that we might not trust to our prayers, Psal. 22. 2.

41. God for a time may deny what we ask, Psalm. 6. 3. and 13. 1. that he may exercise our humility in regard of our wants, Lam. 2. 44. Iud. 10. 13, 14. our faith and patience in waiting, Matth. 15. 22. 23, 24, 26, 27, 28. and try our obedience, whether wee will in conscience obey, though we want the comfort promised, Psal. 44. 17, 18, 19, 26. Moreover, he deferreth to help for a season, to quicken us to prayer, make us know our selves, carefully preserve his graces when once wee have them, and doe us good in the later end, Iud. 20. 26. we should not then be faint-hearted, but hold out unto the end, being supported with faith, hope, and love, Psal. 40. 1. and 37. 7.

Q. Who ought to pray?

Ans. Though God require it of all men upon earth, yet it more specially belongeth to the members of the Church militant, Matth. 7. 7, 8. Psal. 14. 2. p Ioh. 16. 23, 26.

Q. Who can or may pray with hope to speed?

Ans. Only they that depart from iniqui-

iniquity, 9 Psalm. 66. 18.

Expos. 42. Such only as feele the burden of sinne, and have a desire to be eased, are called to come unto Christ; and have a promise to finde good successe, Es. 55. 1. Matthew 11. 28. Others doe but mock God; Psal. 78. 34, 35, 36. neither can they pray with the graces required as faith, reverence, fervency, love, &c. so long as they love wickednesse, Zach. 12. 10. 2 Tim. 2. 19. Prayer is not a work of nature, but of the spirit of sanctification; Rom. 8. 15, 26. Gal. 4. 4, 5. and he cannot fulfill the lusts of the flesh, that hath the spirit of grace dwelling in him, Gal. 5. 16. so that the prayers of the wicked are an abomination to the Lord, Prov. 15. 8. Ioh. 9. 31. Esay 58. 7, 8, 9. Ezek. 17. 18. Our departing from sinne is at the first very rude and imperfect, Ioh. 21. 15. 1 Pet. 2. 1. we must pray daily to be renewed, Col. 1. 9. Phil. 1. 9, 10, 11. 1 Thes. 3. 13.

Q. For whom must we pray?

Ans. For all sorts of men now living, or that shall live hereafter, but not for the dead, 1 Tim. 2. 1. Ioh. 17. 20. Luk. 16. 24, 25.

Expos. 43. The Commandement of God, James 5. 16. Ephes. 6. 18. Col. 4. 3. Romans 15. 30. our love to our Brother, who is of our flesh, and may appertain to the Kingdome of grace, Rom. 10. 1. 2 Ioh. 5. 16. doth require that we pray for all sorts of men living, both private, Iam. 5. 14. 1 Sam. 12. 25. and publick persons, 1 Kings 1. 36. 37. Esa. 6. 10. friend, Iob 42. 8. 10. and foe, Psalm. 35. 13. neare in bloud, Num. 12. 13. Gen. 25. 21. and 17. 18. and 27. 28. and 28. 3. 1 Chro. 29. 19. and stranger, Col. 1. 9. weak or strong Christians, 1 Thes. 5. 14. Col. 4. 12. 2 Cor. 1. 11. Heb. 13. 18, 19. such as stand 2 Thes. 3. 5. or be gone astray, Cant. 8. 8. Exod. 32. 31, 32. Rom. 10. 1. All need the prayers one of another, James 5. 16. Sathan seeks to molest and trouble all men, Luke 22. 31. Iob 1. 9. 10. Eph. 6. 12. 1 Pet. 5. 8. the fall of any man is a dishonour to God, Rom. 2. 23, 24. a sinners conversion brings glory to his Name, Apoc. 16. 9. Mal. 2. 1, 2. the prayer of the weakest Christian is availeable with God, Psalm. 65. 2. and 145. 18. Psalm. 102. 17. at least it shall return into his own bosome, Psal. 53. 13. Ezek. 14. 14. it is a
speciall

speciall act of love, Matth. 5. 44. a meane to reconcile our enemies unto us, Rom. 12. 10. or to prevent danger or hurt, that otherwise we might receive from him, Psal. 109. 4.

44. Prayers cannot availe the dead, Rev. 14. 13. 1 Pet. 3. 19. Heb. 9. 27. neither can a Prayer for them be a work of faith: for commandment to doe it, promise of good to come by it, or approved example to warrant it in Scripture, there is not any; Superstition did first hatch these prayers, and superstition now is the foundation of them. Love is the pretence which the ignorant sort make to defend them, but indeed they are vaine, ignorant, rash, and uncharitable.

Q. May men content themselves to pray in private only, or only in publick,

Ans. No: but 45 they must use both publicke and private 46 prayer, Acts 2. Luke 11. 1.

Expos. 45. Publick prayer is that which is used in the publick meetings and assemblies of Gods servants. This is a principall part of Gods worship, Acts 3. 1. acceptable unto his Majesty, because we acknowledge him openly to be

the giver of every good gift, and speak of his free favour, to the praise of his grace, Psal. 22. 25. and 40. 10. ever used in the house of God, Matthew 21. 12. sanctifying every other duty, 1 Tim. 4. 5. commanded by Christ, who hath promised his presence in a speciall manner in the congregation, Psalm. 27. 4. Matthew 18. 20. Also hereby we are quickned to pray more fervently, Zachary 8. 20, 21, 22. doe testifie our faith, hope, thankfulness; professe our selves to be the servants of Christ, and stirre up others by our example, Psalm. 95. 6. and 96. 1. 2, 7, 8. And it is much to our comfort, that what we ask, is approved and sought with common consent; publique service being of more worth than private, as a society exceedeth the worthinesse of one man, Psal. 29. 9. and 87. 2. and 35. 18. and III. 1.

46. Private prayer is that which is performed in a family, or by one alone, Zach. 12. 12, 13, 14. in the family prayer is necessary, God by his commandment binding Parents and Masters to see it performed, Iosh. 24. 15. Gen. 18. 18. the faithfull have followed the Lords direction

rection herein, Job 1. 5. hereby the affaires of the whole family are sanctified, 1 Chro. 16. 43. Psal. 127. 1. 1 Tim. 4. 5. and God will poure downe a blessing upon that family, that joyntly seeketh his favour by hearty supplication, Act. 1. 14, 15. and 12. 5, 6. Alone wee must pray, Genes. 24. 63. and 32. 9. 10. Luke 11. 1. Matth. 6. 6. that we may be more fit to joyne with others to our edification, and have comfort when we are alone, Psal. 30. 10, 11, 12. Also we have private sins to confesse, wants to bewaile, crosses under which we should be humbled, Psal. 6. 2, 3, 6, 7. Matth. 14. 31. and favours for which we should be thankfull, Lam. 3. 23. Psalm. 71. 23, 24. and 66. 19, 20.

Q. What other meanes hath the Lord appointed to encrease faith?

Ans. The due administration, and receiving of the 1 Sacraments, & Gen. 17. 9, 10, 11, Rom. 4. 11.

Expos. 1. The word Sacrament did in ancient times signifie an oath, whereby souldiers bound themselves to be true to their Captaine, and the Generall in like manner did binde himselfe to the

souldiers; but now it is used to signifie the seales of the covenant, whereby the Lord doth binde himselfe in Christ Iesus to be mercifull to us, and we binde our selves to be true unto Christ. The Sacraments are speciall meanes to confirme faith, because Christ is after a speciall manner represented and offered unto all, and effectually bestowed upon every worthy Communicant.

Q. Who ought to administer the Sacraments?

Ans. Only they that *7* are *2* lawfully called thereunto by the Church, *7* Heb. 5. 4.

Expos. 2. Such are lawfully called to administer the Sacraments, who being furnished with gifts of knowledge, and holinesse, are set apart for that office by the Church, Deut. 33. 10. Mal. 2. 7. Matth. 5. 14, 15, 16. 1 Tim. 3. 2, 4, 5, 6, 7. Tit. 1. 7, 8, 9. Matth. 24. 45. Rom. 1. 1. Tit. 1. 5.

Q. What is a Sacrament?

Ans. A *3* seale of *7* the covenant *4* of grace, *7* Rom. 4. 11.

Expos. 3. Sacraments are appointed, not only to help the understanding, and the

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the memory, but also to perswade, and assure the heart that Christ is ours,

4. That covenant is sealed in the Sacrament, which God of his meere grace, and favour, made with us in Iesus Christ, being miserable sinners, Gen. 17. 7, 9, 10, 11, &c.

Q. In what words is this covenant expressed in Scripture?

Ans. *I will be 5 thy God, and thou shalt be my people, &c. 1er. 31. 23.*

Expos. 5. In this covenant God doth promise to be our Saviour, King, and Father, to pardon our sinne, sanctifie our nature, bestow all good things upon us, and protect us from all evill, Gen. 17. 1, 2. Lev. 26. 11. 12. 2 Cor. 6. 16, 17, 18. Heb. 8. 10, 11, 12. we promise to chuse God to be our God trust in him, love, and feare him, and walk in obedience before him, Exod. 15. 2. and 20. 19. and 24. 3. 7.

Q. What are the parts of a Sacrament?

Ans. *Two* : an 6 outward visible sign, sanctified to 7 represent and seale another thing to the minde and heart, and an inward 8 grace, which is the thing signified.

Expos.

Expos. 6. Of a signe there must needs be two parts, the understanding thereby conceiving one thing, and the sense another, Gen. 9. 11, 12, 13, 14, 15, 16, 17. Esa. 38. 7, 8. therefore of a Sacrament there must needs be two parts, one inward, another outward.

7. A signe sanctified, is that which is appointed by the Lord himselfe to signifie, Exod. 40. 11. 13. and not by man upon any conceited analogy or proportion.

8. The inward grace, is the free and spirituall gift which God bestoweth upon the soule, Genes. 17. 7. Matthew 26. 28.

Q. Who is the Author of the Sacraments?

Ans. The Lord & only 9 who made the covenant, Esa. 7. 14. and 38. 7.

Expos. 9. God is the only Law-giver of his Church, Iam. 4. 12. Matth. 23. 8. 10. Act. 3. 22. to teach it by word and signe. And as to forgive sinnes, and receive unto grace is proper to the Lord alone, Mich. 7. 18. Hos. 14. 1, 2. so it is his peculiar to institute a sign and seale for the confirmation thereof.

Q. How

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Q. How many Sacraments be there?

Ans. In the 10 New Testament only two, *b* Baptisme, and the Lords *c* Supper, *b* Ioh. 1. 26. *c* Luk. 22. 19. 20.

Expos. 10. In the old Testament the Jewes had many Sacraments, some ordinary, Gen. 17. 9. 11, 12, &c. Exod. 12. 1, 2, 3, &c. some extraordinary, 1 Cor. 10. 1, 2, 3, 5. but the New Testament hath onely two. For there be no more Sacraments of the New Testament, than Christ did institute, and receive before his death, because it was necessary, that he should receive both, to sanctifie them in his own person, and to seale that communion which is between him and us. The nature of a Sacrament agreeth not to the five forged Sacraments of the Papists; either they are not proper to the Church, or are not instituted of God, or consist not of an outward visible signe, and inward grace: the covenant of grace is not sealed in any of them. These Sacraments of the New-Testament are perpetuall, and never to bee abrogated, Heb. 8. 13.

Q. What is Baptisme?

A. A 12 Sacrament *c* of our ingrafting
into

into Christ, communion with him, and entrance into the Church, *Matth. 28. 19. Acts 8. 31.*

Expos. 12. The seed of Abraham, Gal. 3. 7. or children of Christian Parents are within the covenant, are Christians, and members of the Church, *1 Cor. 7. 14. Rom. 11. 16.* Baptisme therefore doth not make them Christian soules, but doth solemnly signifie, and seale their ingrafting into Christ, and that communion which the members of Christ have with him their Head, and doth confirme that they are acknowledged members of the Church, and entered into it, *1 Pet. 3. 21.*

Q. What is the outward signe?

Ans. Water *f* wherewith the party baptized is *g* washed, by dipping or sprinkling, *h* into the *12* Name of the Father, Sonne, and holy Ghost, *f* *Acts 10. 47. g* *Matth. 3. 6, 11, 13, 16. Acts 16. 15. h* *Matth. 28. 19.*

Expos. 12. To be baptized into the Name of the Father, Sonne, and holy Ghost, is to be consecrated unto the worship and service of the Father, Sonne, and holy Ghost.

Q. What

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Q. What is the inward grace or thing signified?

Ans. Forgiuenesse : of 13 sinnes, and
k sanctification, : Mark. 1. 4. Acts 2. 38.
k Tit. 3. 5.

Expos. 13. Water in Baptisme doth signify both Christs Bloud, by which all our sinnes are washed away, and Christs Spirit, by which we are regenerated, Rom. 6. 3. Matth. 3. 11. Iohn 1. 26. Col. 2. 12. Wherefore the inward grace in Baptisme, is the pardon of our sinnes, and renewing of our nature, Tit. 3. 5.

Q. To what condition doth the party baptized binde himself?

Ans. To beleeve d in 14 Christ, and e to forsake his sins, d Act. 8. 37. e Mat. 3. 12.

Expos. 14. Gods promise to us, and our promise to God, implied in the covenant, is sealed in Baptisme, Acts 16. 14, 15, 31, 32, 33. so that we bind our selves thereby to the performance of our duty. Infants baptized have not the use of reason, much lesse faith to believe; but yet as they be in the covenant, so they oblige themselves to beleeve in Christ, and depart from iniquity; which they are bound to performe, when they come

to yeares of discretion, Acts 2. 39. with
2 Cor. 6. 17, 18.

Q. How oft ought a man to be baptized?

Ans. It is enough 15 once to be f bapti-
zed: for baptisme is a pledge of our g new
birth, f Act. 7. 8. g Tit. 3. 5.

Expos. 15. Wee never read that Christ
or his Apostles did administer Baptisme
more than once to one man. And Cir-
cumcision, the seale of entrance into the
Church of the Iewes, in the place where-
of Baptisme is come, was only once ap-
plied by Gods appointment, Gen. 17. 23,
24, &c.

Q. Who ought to be baptized?

Ans. Infidels *h* converted to 16 the faith,
and 17 Infants: of one, or both christian
18 Parents, *h* Acts 8. 12. i Acts 2. 39.
1 Cor. 7. 14.

Expos. 16. All they who be within the
covenant, and such only are to be received
into Baptisme.

17. Infants of Christian Parents are
within the covenant, to them appertai-
neth the promise of forgiveness of sinnes,
and the Kingdome of God. Also circum-
cision amongst the Iews, which answereth
to our Baptisme, was administred to In-
fants,

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fants, Gen. 17. 12. and 21. 1. 4. Luk. 1. 59. and 2. 21. And when *the faithfull* which the Scripture saith, were converted with their whole household, and baptized, it may probably bee thought, there were some children amongst them of those households, who were not excluded, Acts 16. 14. 15.

18. Though we acknowledge such on-ly to be sincere Christians, who serve God with upright hearts, Rom. 21. 28, 29. yet those are not denied to be Christians, who make so much as a generall profession of Christ, Act. 11. 26. 1 Cor. 1. 2. with 5. 1, 2, 3. and 15. 12.

Q. What is the Lords Supper?

Ans. A Sacrament of our continuance and growth in Christ, 1 Cor. 10. 16.

Expos. 1. Christ is given to be spirituall nourishment unto the Soule, that we might grow and encrease in him, Iohn 6. 33. 48, 50, 51, 52, 54. 56. as plants are not only grafted, but doe grow in the stock: and this is sealed in this Sacrament.

Q. Who is the author of this Sacrament?

Ans, The Lord I Jesus 2 in the same night.

night 3 that he was betrayed, 1 Cor. 11. 23. 24.

Expos. 1. Christ who is the Lord and head of his Church, A. 10. 36. Eph. 1. 22. Col. 1. 18. having authority to institute Sacraments, Math. 28. 18, 19. and power effectually to performe whatsoever is signified and sealed therein, Ioh. 1. 4. Eph. 5. 1. 4. did in his own person institute and ordaine it.

3. When Christ was preparing himselfe to the greatest work of love that ever was, having his thoughts wholly bent to procure the eternall good of his Elect; then did he out of his infinitelove, even in the same night that he was to be betrayed, appoint this holy Sacrament; knowing that the institution and sealing of the testament, ought to goe before the death of the testator. This should stirre us up with care and reverence to receive this pledge of Christs love, and to come unto it as unto a spirituall feast, being perswaded that Christ will respect us now he is glorified, seeing he did not forget us in his agony and passion.

Q. What is the outward sign?

Ans. Bread 4 and wine, with the acti-
one

ons pertaining to them, as 5 breaking, giving, receiuing, eating, and drinking, m Matth. 26. 26, 27, 28.

Expos. 4. Besides that Bread and Wine are most usuall, fit, and necessary nourishment, Psal. 104. 15 they doe of all others best serve to expresse the body and blood of Christ, Ioh. 6. 33. Leavened or unleavened bread are of free use, A&S 20. 7. Matth. 26. 17, 26. but it is expedient, that it be bread that hath substance in it. The use of the Wafer-cake is justly blamed as superstitious, by our Church. And because the Sacrament is a spirituall feast; therefore the finest bread, and pure Wine is of most laudable use. Out of niggardlinesse to mix water with wine, favioureth of an ill minde, Malac. 1. 7, 8. Christ being not only the true, but the sufficient nourishment of the soule, intending to give us a full meale, appointed both bread and wine, and that severally to be used in the Lords Supper, 1 Cor. 11. 23, 24. So that it is sacriledge to deliver this Sacrament in one kinde only, and presumption not to administer them severally, seeing Christ intended to set forth his violent death, wherin his
L. Body

body and blood were separated.

5. The bread is to be broken according to the example of Christ, and his Apostles; because this Sacrament was appointed specially to represent the death and passion of our Saviour Christ, in which his body was crucified, and his blood shed, Maith. 26. 26, 27, 28. Acts 20. 7.

Q. What is the inward grace?

Ans. Christ with all 6 the benefits of 7 his death and passion, 1 Corinth. 11. 24.

Expos. 6. Not only Christ his benefits, but even Christ himselfe is offered unto us; for wee cannot be partakers of the benefits of Christ, unlesse wee be united unto him, Ioh. 15. 2. Eph. 4. 16. Col. 2. 19. Christ is truly and spiritually present in the Sacrament, exhibited to the faith of every worthy receiver, but not corporally united to the bread and wine in respect of place, Acts 3. 21. with Matthew 28. 6. Ioh. 16. 18.

7. The Bread signifies the body of Christ, the Wine betokeneth his blood; the breaking of the Bread setteth forth the crucifying of Christ, &c.

*Q. What is the duty of the Minister in
the*

the administration of the Sacrament?

Ans. To ^o consecrate 8 it by 9 declaring the institution thereof, & 10 prayer toynd with thanksgtbing 11: as also to bzeak the bzead, and afterwards to deliver the bzead and wine to the people of God, o 1 Cor. 11. 23, 24. Matth. 26. 26, 27, 28. Mark. 14. 22. Luk. 22. 19.

8. To consecrate, is to set apart the bread & wine unto an holy use, 1 Tim. 4. 5. Exod. 13. 2. and 22. 19.

9. If Christ had not instituted this use of bread and wine, it could never have had the being, efficacy, and vertue of a Sacrament; therefore the institution ought to be declared.

10. God is ever ready prest to bestow a blessing upon his ordinances, Mal. 3. 10. Psal. 81. 13. but yet looketh to be sought unto, Ioh. 4. 10. Act. 6. 2, 4. and 4. 31. therefore the Minister must crave Gods blessing to sanctifie the bread and wine to their right ends.

11. The work of our Redemption being lively set forth in this Sacrament; praise to God for that benefit ought not to bee omitted, Rev. 5. 9. Psal. 203. 4. Rev. 1. 3, 6. Zach. 9. 9.

Q. What is hereby signified?

Ans. The action of God the Father, offering Christ to all, and bestowing him p effectually upon the worthy receiver, p 1 Cor. 10. 16.

Q. What is the duty of the receivers?

Ans. To 9 receive the 12 bread and wine delivered, and to 13 eat and drink thereof, 9 Matth. 26. 26, 27. 1 Cor. 11. 23, 24.

Expos. 12. It is most expedient to receive the bread and cup into the hand, and not superstitiously, or unseemly to have the bread put, or the wine poured into the mouth, Matth. 26. 26. 1 Cor. 14. 40.

13. Eating importeth more than to suffer a thing to melt in the mouth; for common bread fit for nourishment, which should be used, should by chewing, &c. be prepared for the stomach.

Q. What is signified hereby?

Ans. Our receiving and feeding upon Christ by faith, 9 1 Cor. 10. 16.

Q. It is sufficient to receive this Sacrament once?

Ans. No: but 5 we must receive it 14 often, 5 Act. 2. 42. and 20. 7.

Expos. 14. Christs commandement, 1 Cor.

1 Cor. 11. 26. the Apostles practice, Acts 20. 7. our own necessity, weaknesse of faith, 1 Sam. 27. 1. Mark. 16. 14. dulnesse of understanding, Ioh. 20. 9. Mark. 8. 17. 18. forgetfulnesse, Luk. 24. 9. and spirituall wants and decayes in grace, Matth. 24. 12. Rev. 2. 4. and 3. 2. doe require that we receive this Sacrament often, Rev. 3. 2, 3. We must receive it as often as it is administered in that Congregation where we live, unlesse we be justly hindered; or companies in great Parishes bee sorted for severall dayes, because they cannot communicate all at once, Numb. 9. 13. 2 Chro. 30. 12. Act. 2. 42. Matth. 22. 5, 6. 1 Cor. 10. 16.

Q. For what end and use ought we to receive this Sacrament?

Ans. To confirm our faith, communion with Christ, and all saving graces in us; to keep in remembrance the Lords death untill hee come againe, and to testifie our love one unto another, 1 Cor. 10. 16. 1 Cor. 11. 24, 26. 1 Cor. 12. 13.

Expos. 15. The encrease of faith, and of communion with Christ, inferre, necessarily an encrease of all graces, which spring

thence as from the root, Ioh. 15. 4. Eph. 2. 21, 22. Ioh. 7. 37.

16. This stirreth up a more serious thinking on Christs love and goodnesse in his death, and so preserves the same more truly in memory. And by eating this bread, and drinking this wine, men doe professe & after a sort preach unto others, unto the worlds end, the mystery of the Gospel; the summe and substance whereof consisteth in the death of Iesus Christ, and the fruits that flow therefrom, shadowed in the Sacrament.

Q. What is the danger of unworthy receiving?

Ans. Unworthy receivers 17 are guilty of the 18 body and blood of the Lord and doe eat and drink iudgement to themselves, 1 Cor. 11. 27. 29.

Expof. 17. Unworthy receivers are such who eat and drink unworthily, that is, who receive the bread and wine without due reverence and respect to the mystery contained in them, 1 Sam. 6. 19. 2 Sam. 6. 6. 2 Chro. 30. 20. or to the holy ends why they were ordained, or to the person by whose authority they were appointed, 1 Sam. 2. 29. with Rev. 3. 4. Luk. 3. 8.

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18. To be guilty of the body and blood of the Lord, is to offer a speciall wrong and injury to the person of Christ, and his sufferings, and in a speciall manner to sinne against the work of our redemption, which is fully set forth in the Lords Supper.

Q. Who are to receive this Sacrament?

Ans. Such as know their 19 misery by sinne, the remedy thereof in Christ, and y the 20 doctrine of the Sacrament; with all earnestly & longing 21 to be satisfied with the bread of life, y Matth. 11. 28. & Exod. 12. 26, 27. Rev. 22. 17.

Expos. 19. Christs death is signified by the Sacrament, and Christ with all the benefits of his death and passion is offered herein: unlesse we know Christ, our misery without him, and the exceeding benefits of his death, we can never desire, Ioh. 4. 10. or rejoyce in thanksgiving for that mercy, Rom. 7. 25. Eph. 2. 1. 4. & 5. 8. 1 Tim. 1. 13, 14.

20. This Sacraments is a sign and seale: therefore before wee can use it well, or prepare to receive, or examine our selves how we receive, 1 Cor. 11. 28. we

L 4 must

must have understanding, *Exod. 12.26.27. Iosh. 4.6. 2 Chron. 30.22.*

21. The thirsty, who are ever lowly, are the only welcome guests unto the Lords table, *Ioh. 7.37. Rev. 22. 5.* This desire is stirred up in us, by a consideration of the necessity of the Sacrament, our own want thereof, *Matth. 9.12.* the benefits bestowed therein, *Psal. 63. 1, 2, 3. Prov. 4.7.* and the helps we have thereby to quicken and confirme our faith.

Q. What else is required in them that come to this Table?

Ans Renewed 22 hatred of all 6 sin, an hearty endeavour c to overcome naturall passions, and an utter and well advised d forsaking of grosse sinne; willingness to e be strengthened in 23 faith, & a longing desire for 24 the good of our brethren. b *Luk. 3.12,13. c Matth. 18.3. d Luke 14. 28,29,&c. e Matth. 5.6. f Mark. 11.25. Matth. 5. 23,24.*

Expos. 22. He that loves sinne, cannot truly thirst after Christ, *Matth. 11. 28,* beleeve in God, *Mark. 1. 15. Acts 15. 9. 1 Ioh. 3. 3. 1 Cor. 15. 17.* or have communion with him, *2 Cor. 6.14. Psal. 5.4. Amos 3.3. 1 Ioh. 1.6.* Sinne is of a soyl-
ling

ling nature, and doth defile Gods ordinances unto us, Tit. 1. 15. Hag. 2. 13. 14. Heb. 10. 22. Numb. 9. 6. 2 Chro. 23. 19. It sufficeth not that we hate all sinne, but this must be renewed by labour and care, Matth. 18. 3. Gen. 35. 2. Amos 4. 12. Luk. 3. 12, 13, 14. to see more throughly the vilenesse and multitude of our particular sins, Rev. 3. 2, 3. Ier. 3. 13. purg: the heart of them, by judging and condemning, Iam. 4. 8, 9, &c. and quicken the loathing of them in the heart, so that the very thought of them may be bitter, Ier. 31. 19. 2 Tim. 1. 6.

23. We should desire to have our faith encreased before we come to the Lords Table: for faith was required of such who did desire to be baptized, Act. 8. 37. and 16. 33, 34. It is the eye by which we discern, 2 Cor. 3. 18. Ioh. 3. 14, 15. and 8. 56. and the hand by which we receive Christ, Iohn 1. 12. and 6. 35. making this feast of the Lord exceeding sweet, Psal. 119. 103.

24. When we come to the Lords Table, wee professe our selvesto be children of the same Father, 2 Cor. 6. 18. the redeemed of the same Lord, 1 Cor. 8. 6.
such

such as be guided by the same spirit, 1 Cor. 12. 13. ruled by the same word, fed at the same table, 1 Cor. 16. 17. members of the same body, Eph. 4. 4. 5, 6. and heires of the same Kingdome, Rom. 8. 14. 17. should we not then heartily desire the good of one another, both in soule and body? Eph. 4. 3. 1 Pet. 3. 8.

Q. What if a man finde himselfe weak in faith, and full of doubting?

Ans. He must bewaile *g* his 25 unbelief, pray for faith, seek to have his doubts resolved, and so receiue to be further strengthened 26 in *h* believ'ing, *g* Marke 9. 24. *h* Iudges 6. 37, 38. Exod. 12. 1, 2, 3. 4.

Expos. 25. Unbelieve hinders the sweetnesse of the Lords ordinances, Ioh. 6. 54. 63, 64. godly sorrow for it quickens a desire, and makes way for the encrease of faith, 2 Cor. 7. 10. wherefore doubtings are to be bewailed, but wee must not thereby be kept from feasting with Christ.

26. The weak were admitted by Christ unto this Table, Ma. 26. 26. with 26. 56. Mark. 16. 14. Acts 1. 6. The Sacrament was ordained not onely for the strong

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strong man, but even for babes in Christ, that they might wax stronger, Rom. 4. 11. 1 Cor. 3. 2, 3. they may therefore approach unto this banquet, being invited by the Master of the feast, Prov. 9. 6. Mar. 22. 9. Luk. 14. 21, 23.

Q. How ought a mans heart to be affected in receiving the Sacrament?

An. *With* reverence, *k* joy, and 27 comfort, *l* meditating on the outward signes, and what they signifie; the dainties prepared, and love of him that prepared them; our communion with Christ, his graces, and faithfull people, whereby the heart is *m* stirred up to thanksgiving, *i* Exod. 3. 5. Gen. 28. 17. *k* Deut. 16. 15. *l* 1 Cor. 11. 25. *m* 1 King. 8. 66.

Expos. 27. From that which we noted before touching the actions of the Minister and the people, in the delivery and receiving of this Sacrament, wee may learne how we ought to behave our selves in this holy businesse. Exercise the eye in seeing the elements, and the actions belonging thereunto, Exod. 24. 8. the care in hearing the mysteries explained, the hand in receiving the elements, and the taste in feeling the comfort of them.

Exercise

Exercise also the minde in meditating and remembring of Christs sufferings, and the love of God, not only giving his Sonne to die for us, Iohn 3.16. but offering and sealing unto us our redemption thereby; and stirre up the heart to receive Christ, Esa. 64.7. and mourne for sinne, Zach. 12.10. desire Gods favour, rejoyce in his love Nehem. 8.10. stand in awe before him, Psal. 5.7. fearing after an holy manner, lest by any unruly affections, or unfitting gesture, we shew the least want of due esteeme, and joy in his presence, Psal. 2.11. and 4.4. 1 Cor. 11.10. and 14.40.

Q. What must we doe after we have received?

Ans. We must 28 endeavour to finde an encrease of faith, love, and all saving graces, abounding more and more in well-doing, Proverb. 4.18. Ezek. 47.12.

Expos. 28. The receiving of the Lords Supper is a renewing of our Covenant with God, Exod. 13.9. Genes. 17.11. 2 Chro. 30.29. therein we feed spiritually upon Christ, 1 Cor. 10.16. are refreshed by him, and by faith draw vertue from him;

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him, Rom. 8. 2. Phil. 4. 13. therefore after we have received, we must grow more in grace and knowledge. If we speed not well after wee have received, commonly our want of preparation was the cause thereof or defects willingly admitted in the act of receiving, 2 Chron. 30. 19. 20. Iudg. 10. 14. 15. But care must be taken, that out of dislike of our selves, wee doe not dislike, or deny that measure of grace, which the Lord bestoweth upon us; neither must we bee over-hasty: the Lord doth not alwayes poure his gifts upon us, the same day that we come unto him in his holy ordinances, Psal. 97. 11. Cant. 3. 4. and 5. 6.

Q. What order hath the Lord left in his Church to keep his ordinances from contempt?

Ans. The unruly 29 should 30 be admonished, the 31 obstinate Excommunicated, 22 and the penitent after their fall 33 restored and 9 comforted, o 1 Thes. 5. 14. p 1 Cor. c. 4. 9 2 Cor. 2. 6, 7.

Expos. 29. They are unruly, who are inordinate, live dissolutely, and such who are known by speech, gestures, and deeds, not to walk according to the rule

rule of the word; or busie-bodies, vaine-boasters; idle, &c. 2 Thes. 3. 11, 12. or be fallen into any outward sinne, 1 Cor. 6. 9.

30. Such persons being members of the Church, 1 Cor. 5. 11. 12. should bee reprehended for their sinne, certainly known both to be sinne, and to be committed by them, Lev. 19. 17. Admonition must be performed with meeknesse and discretion, Gal. 6. 1, 2. 2 Tim. 2. 25. sometimes also with zeale and severity, 1 Cor. 4. 21. Gal. 3. 1. fitted to the person sinning, the sinne committed, and the manner of doing, Numb. 12. 9. 10, 14. If the sinne be private, known to few, the admonition must be private, Matth. 18. 15. Luke 17. 3. if known to part of the Church, admonition must be before them that know it: if known to the whole Church, the admonition must be publick, 1 Tim. 5. 20. unlesse it be known by their fault, that have published it without cause. But alwayes respect is to be had to the condition of the party offending, 1 Thes. 5. 14. and that must be done, which tends most to the edification of the Church, 1 Cor. 14. 26. If admonition

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nicien at the first prevaile not, then it is to be doubled, untill either the offender be reformed, or decline his obstinacy, Tit. 2. 10, 11.

31. Such are to be held obstinate who despise the Churches admonition, and will by no meanes be reclaimed from their sinne, notwithstanding the long suffering, which the Church hath used towards them, Matth. 18. 17. Tit. 2. 10, 11. 2 Tim. 2. 25.

32. To be Excommunicated, is to be debarred from the publick ordinances of God, and society of the faithfull, both publick and private, 1 Cor. 5. 3. 11, 12. 1 Tim. 1. 20. 2 Thes. 3. 6. 14. so farre as necessity will permit, either in respect of their generall, or particular calling, 1 Cor. 7. 20. and 7. 10, 11. 12. with Ephes. 5. 31. The end of these censures is the humbling and reforming of the sinner; 1 Cor. 5. 5. 2 Thes. 3. 14. the terrifying of others; Tim. 5. 10. and keeping the ordinances of God in reverence, 1 Cor. 5. 6, 7.

33. The censures of the Church are medicines to cure, not poisons to destroy; inflicted for to humble, and bring into the

the right way such as have gone astray, when a sinner doth truly lament the evill of his life, and is unfainedly sorrowfull, he is to be received againe into the bosome of the Church, and comforted, lest Sathan by his devices should bring him to despaire, 2 Cor. 2. 10, 11. 1 Thes. 5. 14.

Q. Besides the fore named meanes, are there not some other profitable for the increase of faith?

Ans. Yes: 1 reading 1 or 2 hearing the Scriptures read in 3 publick and 4 in 3 private, 4 meditation, and 5 confession 5, 7 Rev. 1. 3. 8 Act. 13. 15. 9 Act. 8. 28. 10 Luk. 2. 51. 11 Heb. 3. 13.

Expof. 1. The reading, or hearing of the Scripture read, doth furnish the mind more with knowledge, 1 Pet. 1. 19. Prov. 1. 5. Deut. 11. 10, 20. and work upon the affections, Deut. 17. 18, 19. 2 King. 22. 11. 19. Psal. 119. 93. especially if we apply the commandements for our direction, the threatnings to feare us from sinne, or to humble us for it, 2 Chro. 34. 19, 27. and the promises for our comfort and encouragement.

2. As God requires that the Scriptures should

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should be read in publike, 1 Thes. 5. 27. Col. 4. 16. so thereby he hath promised, that his people may learne to feare him, Deut. 31. 12, 13.

3. Private reading maketh the publick Ministry more profitable, Acts 8. 30, 31. enableth us better to judge of the Doctrines taught, Acts 17. 11. thereby we are better fitted for the combate, 1 Tim. 4. 13, 15. and many evils are prevented, Esa. 8. 19, 20. Psal. 119. 9. Job 22. 1.

4. Meditation is availeable for the getting of grounded and settled knowledge, 2 Tim. 2. 7. Psal. 119. 99. and the encrease thereof, 1 Tim. 4. 13, 15. it strengtheneth memory, 119. 15, 16. enlargeth our delight in good, Psal. 104. 34. Psal. 119. 16. discovereth corruption, purgeth the heart of idle and unprofitable wandrings, addeth life and strength to holy duties, Gen. 24. 63. Psal. 143. 5, 6. and hereby we grow more inwardly acquainted with God, Psal. 77. 10, 11, 22. this duty must be practised every day more or lesse, Psal. 119. 97.

5. All such who with wisdom, Prov. 10. 32. and 15. 22. Psal. 37. 30. reverence, 1 Pet. 4. 11. love, the spirit of meeknesse

and gentlenesse, Tit. 3.2. Col. 4.6. Phil. 2.2,3. and a desire of reaping good, doe conferre religiously, shall prevent rotten speeches, Ephes. 4. 29. hardnesse of heart, Heb. 3. 13. and much evill; Eccl. 5. 2. shall encrease in knowledge, Prov. 1.5. be resolved of their doubts, Col. 3. 16. 1 Thes. 5. 11. Job 16. 4,5. armed against falling, Acts 11. 23. Iudg. 2. Prov. 18. 8. and quickned from their dulnesse, Heb. 10. 33. This will kindle desire of more fellowship with Christ, Cant. 5. 16. and sweeten the communion of Saints, Rom. 1. 11, 12. 1 Thes. 3. 2. Rom. 15. 32, 24. v. These duties must carefully be practised of every man, as hee hath opportunity and meanes, Matthew 25. 27. 2 Cor. 8. 12.

Q. Hitherto of the ordinary meanes, whereby faith is encreased: be there not also some extraordinary meanes 6?

Ans. Yes: and these be holy & fasting, holy & feasting and religious & bowes, * Luke 5. 35. & Est. 9. 17. & Psal. 50. 14.

6. By extraordinary duties are meant such, which be of more seldome and rare practise, though they must be used oft, as God giveth occasion, and when hee calleth

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calleth thereunto.

Q What is an holy fast?

Ans. A religious ^a 7 abstinence from all
^b the labours of our calling, and ^c 8 com-
forts of this life, so far as comlineſſe and
necceſſity will permit, that we might be
more ſeriouſly ^d humbled ^e before God,
and more fervent in prayer, ^a Heſt. 4. 16.
^b Lev. 23. 28. ^c Exod. 33. 5. ^d Dan. 9. 9. 11.
Lev. 23. 27.

Expoſ. 7. A faſt is to be kept as a Sab-
bath unto God, Lev. 23. 28. Eſa. 58. 13,
14. And therefore as upon the Sab-
bath, ſuch buſineſſes of this life muſt
bee avoided, that agree not with the
Sabbath.

8. By the comforts of this life, we are
to underſtand meat, drink, and apparell;
recreation, and all other delights, Dan.
10. 3. 1 Cor. 7. 5.

9. With faſting muſt be joyned a ſeri-
ous meditation of our finnes, Ezr. 9. 4, 6.
Neh. 1. 6. 7. Gods judgements, Neh. 9. 25.
36, 37. and our ſpeciall wants, Dan. 9. 11.
18. The perſon meet for this exerciſe
muſt be no novice in Religion Luke 5. 36,
37. Match. 9. 15, 16. A faſt is either of
one alone, ² Sam. 12. 16. or of the whole

M 2

family

family, Zac. 12. 12. or of a particular congregation, or of the whole Church in generall, Iudg. 20. 26.

Q. When ought we to fast?

Ans. When we feele or feare some grievous calamity upon us, or hanging over our heads; want some speciall blessing, are pressed with some speciall sinne, or goe about some weighty matter, *Heb. 4. 16. Esr. 8. 21. f. Act. 13. 2.*

Expos. 10. As sword, famine, pestilence, strange unwonted sicknesses, unseasonable weather &c. Ezek. 14. 21. with Esa. 22. 12, 13.

11. These judgements hang over our heads, which our sinnes, and the sinnes of the land have deserved, and cry for, Amos 8. 5, 8. Lam. 5. 4. Genes. 18. 20. and which God hath threatned by his word and ministry, Zeph. 1. 3, 4, 5. with Zach. 1. 6. Lam. 1. 13, 14. 20. with 2. 17. and hath inflicted formerly upon like transgressors, Ier. 7. 12. Amos 6. 2, 3.

12. Notwithstanding the ordinary and daily prayers of his people, the Lord in great wisdom will see them want some speciall good thing, that they may seek him more earnestly in the use of the duty
of

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of fasting, Iudg. 20. 28.

Q. What is an holy feast?

A. An 13 extraordinary & thanksgiving
for some notable deliberance, out of
some desperate danger; testified 14 with
feasting before God, with toy and glad-
nesse, sending presents to our friends,
and *h* portions to the needy, *g* 1 Chron.
16. 8. and 29. 10, 11. *h* Neh. 8. 19. Hest.
9. 22.

Expos. 13. In a day of extraordinary
thanksgiving there should be a serious re-
membrance of Gods benefits, Psal. 116.
6. and 103. 2. whereby we should bee
stirred up after a fervent manner to yeeld
praise to the Lord, Psal. 34. 3. and 35. 27.
Exod. 15. 2. and rejoyce before him hear-
tily, Deut. 12. 12. tying our selves unto
him by renewing our Covenant, Ioh. 2. 9.
Deut. 29. 3, 10, 11, 12, 13. 2 Chron.
15. 11, 12. and learne to be more cou-
fident in him, having experience of his
great goodnesse, Psalme 3. 5, 6. and
52. 9.

14. On the day of thanksgiving wee
may have a more liberall use of Gods
creatures, both in meat and apparell,
than is ordinary, Neh. 8. 10. Hest. 9. 22.

M 3

But

But this must be used in moderation and sobriety, that men may bee better fitted for the exercises of Religion, 1 King. 8. 65. This Exercise, if it be publick, must be joyned with the preaching of the word; if private, with the reading of the Scripture, or some holy exhortation, for the better stirring up of affection.

Q. What is a religious vow?

Ans. A solemn promise unto God, made by a ¹⁵ fit person of some ¹⁶ lawfull thing, which ¹⁷ is in his choyce, to testifie his love and ¹⁸ thankfulness, 1 Deut. 23. 21, 22. Prov. 20. 25.

¹⁵. Such persons are fit to vow, who have knowledge, judgement, and ability to discerne of a vow, and of the duties belonging to the performance of the same, Eccl. 5. 2.

¹⁶. A man may not vow an unlawfull, vile or superstitious thing; Deut. 23. 18. for we are obliged to avoyd all evill, yea all appearance of evill, 1 Thess. 5. 22. It is presumption and rashnesse to vow that to God, which he hath forbidden, and will not accept, Iudg. 11. 30, 31.

¹⁷. What we are not able to performe either by reason of the common frailty,
of

of all men, Eccl. 5. 5. with 1 Cor. 7. 7. or of our subjection unto others, we may not vow, as the wife, child, servant, may not vow, without the liberty of their superiours, Num. 10. 3, 4, 6, 7, 8, 11. That thing is not to be held in our free choyce which we are necessarily bound unto before our vow, Lev. 27. 26. Deut. 23. 22, 23. But yet to quicken and stirre us up the better to the performance of our duty, it is lawfull to renew the covenant and vow, which we made unto the Lord in Baptism, Psal. 119. 106. To God vowes were commonly made with prayers, Gen. 28. 20. Psal. 61. 5. and paid with thanksgiving, Psal. 65. 1. and 66. 13. 14. and 116. 14. Iohn 2. 9.

18. Vowes should be performed speedily, Eccl. 5. 5. Deut. 23. 23. Psal. 76. 11. If we vow rashly, the rashnes is to be repented of, the vow otherwise lawfull is to be performed; but a vow should not in any wise be the bond of iniquity, Matth. 15. 5. 6. 1 Sam. 25. 22. 39. Acts 23. 21.

Q Can faith being wrought and confirmed in us be fruitlesse and unprofitable?

Ans. No: 19 for it k worketh by love,
k Gal. 5. 6.

Expos. 19. By faith we are knit unto Christ, Rom. 11. 19, 20. Ephes. 3. 17. and cannot be utterly fruitlesse, Iohn 15. 5. seeing wee receive the sap of grace from him, Ioh. 1. 16. Col. 1. 19.

Q What is the principall work of faith?

Ans. It do purifieth the heart, 1 Acts 15. 9.

Expos. 20. To purifie the heart is to abate and crucifie the power of sinne in the believers, and by little and little to renew them in holinesse and righteousness, Gal. 5. 24. and 6. 14. The spirit of God is the author of Sanctification, Ioh. 3. 5. 1 Cor. 6. 11. Gal. 5. 22. Rom. 8. 11. faith is the instrument of the holy Ghost, whereby the heart is cleansed, Col. 2. 12.

Q What followeth thereupon?

Ans. A fighting 21 and combating against sinne and corruption; Gal. 5. 17.

Expos. 21. Those that are sanctified, are sanctified in every part, Col. 2. 11. 1 Thes. 5. 23. Eph. 4. 24. Col. 3. 10. and yet but in part, Prov. 30. 2, 3. Phil. 3. 12. Rom. 8. 13. Col. 3. 5. so that grace and corruption are mingled together in the best: Rom. 6. 13. and 7. 25. whence followeth

a spirituall combate, not of the minde with the will, or the will with the affections only, Numb. 22. 34. nor of divers desires only, in respect of sundry and different considerations; but of the part regenerate with the part unregenerate, Gal. 5. 17. as of the minde regenerate with the minde unregenerate, and so of the will, &c. This combate is continuall, against the first motions of sinne, not only against outward grosse evill, Rom. 8. 13. Eph. 4. 22. Rom. 6. 17. The effect hereof is, that a man sanctified cannot doe what hee would, Gal. 5. 17. sometimes he is grievously foiled by the flesh, Matth. 26. 40, 41. but in the end the spirit shall get the victory, 1 Iohn 4. 4. and 5. 4. Rom. 8. 2. Rev. 2. 26.

Q. What else?

Ans. A renouncing of / all evill in 22 affection, and of 23 grosse *m* sinne in life and conversation, / Act. 2. 38. *m* Act. 19. 18, 19.

Expos. 22. A pure heart can no more delight in evill, than a cleane fountaine can send forth corrupt waters, Psal. 24 4. Ela. 32. 6, 8. Prov. 12. 5. therefore a purged heart must renounce all evill, Ezek. 36.

26. 27. Ier. 32. 39. 40.

23. The will is the commander of the outward man, 2 Cor. 8. 11. if it be turned unto God, the conversation must needs be reformed, Ier. 3. 14. 17. 1 Sam. 12. 20. 21. 1 King. 8. 48. 49.

Q. What is a third thing that followeth hence?

Ans. Love and 24 delight in that which is good, toynd with a sincere desire, purpose, and endeavour daily to amend whatsoever is amisse, and to p lead a life according 26 to the law of God, Psal. 119. 97. Phil. 3. 13. 14. Acts 11. 23. p Psal. 11. 6.

Expof. 24. The same spirit which wrought the grace of faith, and cleanseth the heart, doth sweetly incline it both to long after, and to cleave with joy to that which is good, Ezek. 36. 27. Ezek. 11. 19. 20. Rom. 6. 19. Psal. 86. 11.

25. The true beleever hath laid aside the practise and desire of all sinne, Psal. 119. 113, 128, 163. not onely out of a fore-sight of the ill consequences, and fearefull evils that may fall, 1 King. 8. 47. Ezek. 18. 28. Luk. 15. 17. but even out of love to the chiefest good, and all goodnesse,

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goodnesse, 2 Cor. 5. 14. and that with a true purpose, Psal. 119. 106. Act. 11. 23. and well advised deliberation : Ruth. 1. 16. therefore hee is willing to espie out, and reforme whatsoever is out of order, Psalme 119. 59. But note here, that all have not the like measure of grace, Rom. 12. 3. neither can with like victory overcome their corruption, Rom. 14. 1. and 15. 1. Phil. 3. 15. The strong should not wax proud, Rom. 11. 20. Galat. 6. 1. Rom. 14. 3. nor the weak be dismayed overmuch, Rom. 14. 4. Mar. 4. 31. 32.

26. The redeemed of the Lord doe see that many wayes they are bound to obey, Psal. 100. 2. 3. and 86. 13. 1 Cor. 6. 19. 10. 1 Pet. 1. 17. 18. and also that it is a blessed thing to beare the yoke, Matt. 11. 29. 1 Iohn 5. 3. Psal. 65. 4. and 119. 14. Gal. 6. 16. and so they resolve to deny their own will, and follow the Lord, Phil. 1. 27. and 3. 20. Act. 26. 7. 1 Pet. 4. 2. 3.

Q. Wherein is the summe of the Law contained?

Ans. In the 9 ten 1 Commandements,
9 Deut. 10. 4. and 4. 13.

Expos. 1. These tenne Commandements

ments are an abridgement of the whole Law, the full exposition whereof is to be found in the books of the Prophets, and Apostles; and holy men, who wrote by inspiration of the Spirit, Exod. 34. 27. 1 King. 8. 9. Matth. 22. 40. for the right understanding of the tenne Commandments, called the Decalogue, observe these rules.

1. The Law is spirituall, binding the soule and conscience to entire obedience, Rom. 7. 14. Matth. 5. 21. 22. 27. 28.

2. The meaning of the precept is to be drawn from the maine scope and end thereof, Matth. 5. 33, 34, 35. 36, 37.

3. The Commandement which forbiddeth a sinne, commandeth the contrary duty; and the commandement which requireth a duty, forbiddeth the contrary sinne, Psal. 34. 12, 14. Esa. 1. 16, 17. Mar. 3. 4.

4. Under one vice expressely forbidden, all of the same kind, and that necessarily depend thereon, as also the least cause, occasion, or inticement thereunto, are likewise forbidden, Matth. 5. 21. 22.

17. 18. 1 Iohn 3. 15.

5. Under one duty expressed, all of the like nature are comprehended, as all meanes, effects, and whatsoever is necessarily required for the performance of that duty: and therefore in divers, yea, in all the commandements one and the same duty may in divers respects be commanded, and one and the same sinne may be forbidden.

6. Where the more honourable person is expressed, as the man, let the woman understand that the precept concerneth her:

7. Where the duty of one man standing in relation to another is taught, there is taught also the duty of all that stand in the like relation one unto another; as when the duty of one inferiour towards his superiour is taught, there is taught the generall duty which all superiours owe to those that be under them, which inferiours owe to them that be over them, and which equals owe one to another.

Q. How are they divided?

Ans. Into two 2 Tables; Deut. 5. 22. and 10. 1, 2.

Expos.

Expos. 2. From the Commandements, as they are set down we may observe.

1. That the Law is most perfectly wise, just, equall, and strictly binding the consciences of all men without exception and that continually, Deut. 4. 5 &c. Psal. 119. 7. &c.

2. For order of doctrine there is a perfect distinction of one commandement from another: but as touching practise they are so nearly knit together, that no one can be perfectly obeyed, unlesse all be obeyed, and he that breaketh one commandement, transgresseth the whole law, Deut. 27. 26. Gal. 3. 10. Iam. 2. 10. 11.

3. The love of God is the ground of our love to our neighbour, 1 Iohn 4. 20. and 5. 2.

4. Our love to our neighbour is a testimony of our love to God, Rom. 13. 8, 9, 10.

5. Such as bee truly religious must have respect unto all Gods commandements, Psal. 119. 6.

6. The duties of the first Table are most excellent; and the breaches thereof more grievous than of the second, if
equall

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equall proportion be observed, and comparison bee made, 1 Sam. 2. 25. Esa. 7. 13.

7. If two Commandements cannot bee performed at once, the lesser must give place to the greater: so the love of God must bee preferred before the love of our neighbour, and morall duties before outward circumstances, Hos. 6. 6. Matth. 12. 4.

8. The Law is set forth as a rule of life to them that are in Christ, therefore our obedience is to be performed unto God in and through Iesus Christ, Matth. 16. 17, 18, 19. Exod. 19. 6, 7, 8. with 20. 1. &c.

9. All sinnes here forbidden are to be shunned, and that both alwayes, and at all times: The duties commanded are perpetuall, to bee practised when the Lord giveth opportunity, and calleth thereunto.

Q. Which are the Commandements of the first Table?

Ans. The foure first, and they teach us the duty which we owe unto God immediatly.

Q. Which are the Commandements of the

Ans. The six last, which instruct us in our duty towards our neighbour, Ephes. 6. 2.

Q. Which is the first Commandement?

Ans. I am the Lord thy God, &c. Thou shalt have none other Gods before my face.

Q. What is the generall dutie required in this Commandement?

Ans. That in 3 mind, will, affection and the effects of these, we take the true God in Christ to be our God.

Expos. 3. The speciall duties of this commandement, are knowledge of God, acknowledgement, estimation, Deut. 4. 39. Isa. 43. 10. Psal. 89. 6. 7, &c. and 9. 1. Ier. 24. 7. and 9. 24. Col. 1. 10. Mic. 7. 18. faith, trust, 2 Chron. 20. 20. Psal. 27. 1. 3. and 37. 5. love, Deut. 6. 5. Psal. 18. 1. Mat. 10. 37. feare, reverence, Psal. 2. 10, 11. and 4. 4. 1 Per. 1. 17. Matth. 10. 28. Ier. 10. 6, 7. and 5. 22. Levit. 19. 14. Psal. 130. 3. Rev. 15. 3, 4. hope, Lam. 3. 24. 26. Rom. 15. 13. Ierem. 17. 13. humility, 1 Per. 5. 6. Mic. 6. 8. Gen. 32. 10. patience, Psal. 39. 9. Rom. 12. 12. Heb. 10. 36. Iob 1. 21. Ier. 14. 22. loy, Psal. 33. 1. zeale, or fervour
of

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of will, Gal. 4. 18. desire of Gods presence in heaven, Phil. 1. 23. 2 Tim. 4. 8. Rev. 22. 17, 20. invocation, Psal. 32. 6. and 65. 2. Phil 4. 5. 6. thankfulness, Psal. 75. 1. and 56. 12, 13. swearing by God alone, Deut. 10. 20. adoration, Deut. 6. 13. and 10. 20. Matth. 4. 10. and profession of his name, 1 Pet. 3. 15. Matth. 13. 32. Dan. 3. 17. and 6. 11. Rom. 10. 10.

Q What is the generall sinne here forbidden?

Ans. All 4 failing to give God that aforesaid honour; which is due unto him: or else in 5 whole, or in part giving it to any other.

Expos. 4. The sinnes forbidden are Atheisme, Psal. 14. 1. Tit. 1. 16. Exod. 5. ignorance, Jer. 4. 22. and 9. 3. Psal. 14. 3. error concerning God, Rom. 1. 23. Ioh. 5. 23. infidelity, distrust, Heb. 10. 38. Isa. 7. 9. Jer. 17. 5. 6. presumption, Matth. 4. 7. 1 Cor. 10. 6. 10. Num. 15. 30. 31. want of love, 1 Cor. 16. 22. of feare or reverence, Psal. 36. 1. Deut. 28. 58, 59. prophaneffe, Rom. 1. 30. 2 Pet. 3. 4. 5. Prov. 1. 22. despaire, Genes. 4. 13. impatience, Exod. 16. 3. and 17. 2. 3. deadnesse and hardnesse of heart, Rom. 2. 5. Luk. 2. 34.

and unthankfulnesse, Rom. 1. 21.

5. Also pride, Acts 12. 23. Dan. 4. 26. 27. Luke 18. 14. confidence in wit, wealth, friends, wicked devices, Ier. 17. 5, 6. and 49. 16. 2 Chro. 16. 12. carnall love, Mat. 10. 37. Ioh. 12. 43. 2 Tim. 3. 2. feare of man more than of God, Rev. 21. 8. Mat. 10. 28. Ier. 10. 2. base delights that draw the heart from the fountaine of goodnesse, Mat. 24. 37. Luk. 21. 34. and 14. 18. &c. Invocation of wood, stone, or Saints departed, Dan. 3. 2. &c. Esa. 63. 16. sacrificing to our nets, Hab. 1. 16. or blessing an Idol, Esa. 66. 3. 1 Sam. 31. 9. Psal. 106. 28. dedicating holy dayes to the honour of Saints, Exod. 32. 6. or to the Crosse; professing homage or obedience to the Pope, 1 Cor. 7. 23. representing God by an Image, Deut. 4. 12, 15. Esa. 40. 18. society of marriage with idolaters of this kind, Deut. 7. 1. Exod. 34. 12, 16. 2 Chro. 21. 6. seeking to wizards for help, Levit. 20. 6. 1 Sam. 28. 11, &c. and ascribing any thing, whether it be property, work, or glory that belongeth to the Lord alone, to any creature, or thing, though we acknowledge it to be no god, Ephes. 5. 5. Phil. 3. 14. Exod. 32. 8. Rom. 1. 23, 25. 1 Cor.

1 Cor. 10. 20.

Q. Which is the second Commandment?

Ans. Thou shalt not make to thy selfe any graven Image, &c.

Q. What is the generall duty which this Commandment requireth?

Ans. That we doe so worship the true God purely, according to his will.

Expos. 6. The particular duties of this precept comprised under that generall, are, hearing and reading the Word, and prayer, either publike or private, Matth. 28. 19, 20. Deut. 32. 10. Luk. 4. 15. and 11. 1. and 1. 10. 1 Tim. 2. 1. administration of the Sacraments, Matth. 3. 1, 6. and 26. 26, &c. and discipline, Matth. 18. 15. &c. 2 Cor. 2. 6. 2 Thes. 3. 15. meditation, Psal. 1. 2. and 37. 31. and 77. 15. conference, Deut. 6. 7. Mal. 3. 16. fasting, Luke 5. 35. Acts 13. 2. and feasting, Elth. 9. 17. with all meanes and furtherance thereof. All which must be approved, exercised, maintained, and performed purely, as God offereth opportunity, without carnall imaginations and conceits, Deut. 4. 2. and 12. 32. Acts 17. 29. Esay 40. 18. 22, &c.

Q. What is the generall sinne forbidden?

Ans. All 7 omission of Gods true worship when it is required, and all false worship, either invented by others, or taken up of our own heads.

Expof. 7. The omission of any of the former particular duties required, as of hearing, &c. Luk. 14. 19. Esa. 64. 7. is here forbidden. As also carnall imaginations in Gods worship, Act. 17. 29. liking and approbation of our own inventions, Numb. 15. 39. making images for a religious use, Levit. 19. 4. and 26. 1. worshipping God in, at, or before an image, 1 King. 19. 18. 2 King. 18. 1. adding to, or detracting from, or changing any thing of the word of God, instituting false Sacraments or offices in Gods Church, Deut. 4. 2. & 12. 32. 1 King. 12. 31. 32. will-worship, grounded only upon good intent or custome; Matth. 15. 9. Col. 2. 18. 10. as Popish fastings, going on pilgrimage, vowes of poverty, single life, or any superstitious or vaine thing: tying Gods presence to time or place, Numb. 23. 28. 29. 1 Sam. 4. 4, 7. 2 Sam. 15. 25. Job 4. 20. praying upon beads, maintaining of any idolatrous customes, as fit and decent

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cent to adorne and beautifie the worship of God, Deut. 12. 30. Esa. 30. 22. society with false worshippers of God in marriage, Deut. 7. 3, 4. Exod. 23. 32, 33. and making leagues of amity with them, 2 Chron. 19. 1. 2.

Q. What is the third Commandment?

Ans. Thou shalt not take the name of the Lord thy God in vaine, &c.

Q. What is the generall duty required in this Commandment?

Ans. That wee should use the titles, properties, works, and ordinances of the Lord with knowledge, faith, reverence, joy, and uncertainty, in thought, word, and conversation.

Expos. 8. The speciall duties of this precept are, reverent meditation of Gods titles, properties, and Word, Psalm. 8. 1, &c. Psalm. 1. 2. and diligent observation of his works, both of creation, and providence, mercy and judgement, Psal. 104. 24. and 107. 43. Hearing the word, and calling upon Gods name, with desire, Psalm. 42. 1. care, diligence, Eccles. 4. 17. Iob 5. 27. constancy, Psalm. 122. 2. zeale, Iam. 5. 16. Matth. 11. 12. faith, Iam. 1. 6. Ioh. 5. 24. joy, Matth. 13. 44. and humi-

lity, Esa. 66. 2. and 57. 15. Receiving the Sacrament with due preparation and right affection, 1 Cor. 11. 21, 28. Num. 9. 6 &c. making confession of our sinnes with grief, Ezr. 9. Dan. 9. broken heartedness, Psal. 51. 17. and purpose of amendment, Job 39. 37, 38. Speaking of Gods Word and works with sincerity, feare, and reverence, upon just occasions, Psalm. 119. 46. Deut. 28. 58. Swearing by the Name of God in truth, judgement, and equity, being lawfully called thereunto, Jer. 4. 2. using apparrell, meat, drink, sleep, recreation &c. after a sanctified manner, with prayer, moderation, and to the glory of GOD, 1 Tim. 2. 9. Luke 21. 34. 1 Tim. 4. 4, 5. 1 Cor. 10. 31. and with an outward profession of Religion, joyning an unblameable conversation, Phil. 1. 27. 1 Pet. 3. 1, 2. Tit. 2. 10. Matthew 5. 16.

Q. What is the generall sin forbidden?

Ans. Omitting 9 the duty here required, using his name when we ought not, or otherwise than we should.

Q. When is the Name of God taken otherwise than it should?

Ans. When it is used ignorantly, superstitiously,

stitiously, without faith rashly, not to a right end, hypocritically, falsely, against conscience, and when men name themselves Christians, but live scandalously.

Expos. 9. The speciall sinnes forbidden are omission or neglect to know, Psal. 92. 5. 6. &c. observe, Zeph. 3. 5. meditate, or make use of the titles, properties, ordinances, or works of God, Matth. 13. 19. and 7. 26, &c. and 10. And also light, unreverent, vaine, false, superstitious, or wicked thinking thereof, Mal. 2. 17. Psal. 50. 21. praying without understanding, 1 Cor. 14. 15. desire or care to speed, Matth. 6. 7. or faith in Gods promises, Rom. 10. 14. Hearing without attention, or care to get good thereby, Ezek. 33. 30. Acts 28. 21. 22. receiving the Sacrament ignorantly, for custome, without holy preparation, and affection required, 1 Cor. 11. 17, &c. Swearing vainely Ier. 5. 7. Matth. 5. 34. rashly, 2 Sam. 19. 7. Eccl. 9. 2. falsely, Zach. 5. 3. Ier. 5. 2. and wicked blasphemy against God, Levit. 24. 11. 2 Kings 19. 22. cursing and banning, 1 Sam. 17. 43. abusing the creatures in excessse, Amos 6. 1, &c. or su-

perdition, Col. 2. 20, 21. Gen. 32. 32. making a sport of sinne, Prov. 14. 9. Ier. 17. 15. and living scandalously in the profession of Religion, 2 Sam. 12. 14.

Q. Which is the fourth Commandement?

Ans. Remember the Sabbath day, &c.

Q. What is the generall duty here required?

*Ans. That the whole 11 Sabbath or Lords day be set apart from all common use, as holy to the Lord, both publickly and privately in the practice of the duties of necessity, holiness, and mer-
cie.*

*Expos. 11. In this Commandement it is enjoyned, that wee finish all our worldly businesse in six dayes, Deut. 5. 23. and that wee rise betimes in the morning upon the Sabbath, Mark. 1. 35. compared with vers. 38. 39. Exod. 32. 5, 6. Psal. 92. 2. and prepare our selves for the publick Congregation, by prayer, meditation, thanksgiving, and examination of our hearts, Eccles. 4. 17. Psal. 92. 5. 2 Tim. 2. 19. going about the works of mercy, and instant necessity with heavenly minds, Matth. 12. 1, &c. Luk. 13. 15. It
is*

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is also required that wee joyne with the people of God in the publike Congregation, hearing the word read and preached, calling upon Gods Name, receiving the Sacraments, praying God for his mercies, singing of Psalmes, 2 Kings 4.23. Act. 13.14, 15.44. and 15.31. and 16.13. and 17.2. and 20.7 In which exercises wee must be all the while attentive, Act. 16.14. reverent Esay 66.2. and eager to get good, Psal. 42.1, 2. not departing till the blessing be pronounced, Ezek 46.1, 2, 10. Act. 10.33. 1 Cor. 14.16. After the whole day is to bee spent with delight and cheerefulnesse, in religious meditation, reading and conference, and works of necessity and mercy, Esa. 58.13, 14. Acts 17.11. Psal. 1.2. Luke 24.14, 17. 1 Cor. 16.2.

Q What is the generall sinne here forbidden?

Ans. All neglecting 12 of the duties of that time, 13 prophaning of that day, in whole or in part, by needlesse works, words, or thoughts, about our callings or recreations.

Expos. 12. Here is forbidden idlenesse or a negligent omission of any duty required

quired, either in whole or in part, for matter or manner: as sleeping out the Sabbath in the morning, sleight preparing our selves for the publike assembly, absence from it, coming late, sleeping there, staring about, going forth before the blessing, misapplying the word *Matth. 20. 6. Acts 20. 9.*

13. All prophanation of the Sabbath, or any moment of that precious time, with wordly cares, words, or businesse, is condemned also, *Esay 58. 13.* as travelling journeyes, *Exod. 16. 29, 30.* keeping faires, *Neh. 13. 15, 16, 17.* labouring in seed time and harvest, *Exod. 24. 21.* going on trifling errands, &c. vaine recreations, as bowling, shooting, hunting, fhoole-ball, &c. on this day are unlawfull.

Q. Which day is to be set apart as holy to the Lord?

Ans. It is moꝛall and perpetuall to keep one day in seven as holy: from the creation to the resurrection of Christ the seventh day was instituted: after Christ his resurrection the 14 first day of the week was ordained and is to be kept for ever.

14. The work of our redemption is the greatest work that ever was, *Iohn 3.*

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16. and by Christ his resurrection from the dead, a new Creation was as it were finished : wherefore seeing that hee rose againe the first day, it was (as Divines agree) meet the Sabbath should bee changed to the first day, Acts 20. 7. 1 Cor. 16. 2.

Q Which is the fifth Commandement ?

Ans. Honour thy Father and thy Mother, &c.

Q. Who are meant by Father and Mother ?

Ans. Not only naturall parents, but also is all Superiours in office, age, and gifts.

Expos. 15. All Superiours are called by the name father and mother, 2 King. 2. 12. and 5. 13. Esa. 19. 13. because they are sweet and pleasant names, apt to signifie both the affection that Superiours ought to beare towards their inferiours, and also to perswade inferiours chearefully to performe their duty. Household society also is of all others the first, from which all others spring, by the encrease of mankind, Gen. 4. 1. 2. and 9. 1.

Q. What is it to honour ?

Ans. To acknowledge the excellency
that

that is in men by vertue of their place,
and accordingly to yeeld it to them.

Q. Are the duties of inferiours only here intended?

Ans. No : but of superiours and equals also.

Q. What then is the generall duty required in this Commandement?

Ans. That we carefully 16 observe that order *G D D* hath appointed amongst men, and doe the duties which we owe unto them, in respect of their places and degrees.

Expos. 16. Of all men as they stand in relation one to another, here is required wisdom, and justice to yeeld to every man, that which appertaines to his place, 1 Pet. 2. 17. love and diligence in fitting themselves with gifts meet for their place, 2 Tim. 2. 15. and doing their duties modestly, Iob 31. 13, 14. and moderation in bearing with the defects of others, Gal. 6. 1. and prayer for the mutuall good of others, Iam. 5. 16.

Q. What is the duty of inferiours to their Superiours?

Ans. To be subiect, 17 reverent, and thankfull, bearing with their wants, and

and covering them in love.

Expos. 17. The wholesome lawes of Magistrates must carefully be observed, Tit. 3. 1. 1 Pet. 2. 13. Romans 13. 2. their persons revered, Prov. 24. 21. 1 Pet. 2. 17. and defended with the goods, body, and life of the subject; and to them tribute and custome is freely and willingly to be payed, Rom. 13. 6. 7. 2 Sam. 18. 3. and 21. 17. The Ministers of the Gospel must be had in singular love for their works sake, 1 Thess. 5. 13. their doctrine must bee received with gladnesse of heart, Heb. 13. 17. Luke 10. 16. 1 Thess. 2. 13. themselves defended against the wrongs of wicked men, Rom. 16. 4. and made partakers of all good things for this life, Galath. 6. 6. Wives must after a speciall manner love, feare, and obey their husbands, yea though they be froward; which must bee manifested in word and behaviour, Ephes. 5. 33. 22. 23. 24. Col. 3. 18. 1 Pet. 3. 1. 1 Sam. 25. 3. they must be helpers to them in godlinesse, and in the things of this life, Gen. 2. 18. 1 Pet. 3. 1. Proverb. 31. Children must imbrace the instructions of their parents; continue in feare and obedience to the end, not be-
flow

stow themselves in marriage without their consent, Ephes. 6. 1. Luk. 2. 51. Exod. 18. 19. Ruth. 3. 5. Iudg. 14. 2. and minister freely unto their necessities, 1 Tim. 5. 4. Gen. 47. 12. Servants must wisely, faithfully, willingly, and painfully, bestow their time appointed in their governors service, Tit. 2. 9, 10. Ephes. 6. 5, 6. Gen. 31. 38. 1 Tim. 6. 1, 2. submitting themselves to holy instruction, bearing rebukes and chastisements, though they be unjust; without grudging; stomack, sullen countenance, answering againe, or resistance, Tit. 2. 9. 1 Pet. 2. 18. untill they can use some just and lawfull remedy. Weak Christians must not censure the strong, for using their liberty, Rom. 14. 2, 3. Young men must give due respect to the aged, asking their counsell, rising up before them, giving them leave to speak before them, &c. Titus 2. 6. 1 Pet. 5. 5. Levit. 19. 32. Iob 32. 46. Inferiours in gifts, must not grudge or disdain their superiours, but seek to make benefit of the gifts that God hath given them, Ioh. 4. 19. Rom. 16. 1, 2, 3, &c. All these duties are cheerefully, diligently, and faithfully to be performed to superiours;

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ours, though they be wicked and ungodly, in respect of the Commandement, will and authority of God, who hath so appointed, Psal. 119. 4, 14, 32, 117.

Q What is the duty of Superiours ?

Ans. To carry 18 themselves gravely, meekely, and after a seemely manner towards their inferiours.

Expos. 18. Magistrates ought by all good meanes to procure the good of their subjects, making holy and just laws for the maintenance of piety and justice; appointing officers that be wise, courageous, and fearing God, to see justice executed; and labouring to root out sinne by punishing offenders justly, and encouraging the godly, 1 Tim. 2. 8. 2 Chron. 19 5, &c. Rom. 13. 4. Deut. 7. 18, 19. Psal. 101. 6, 7, 8. 1 Pet. 2. 13. Esay 49. 23. Ministers must labour in private reading, meditation, prayer, and publike teaching, by instruction, exhortation, rebuke, and comfort; keeping the holy things of GOD from contempt, and watching over their flocks, that their people bee not corrupted by false doctrine, or by scandalous conversation, 1 Tim. 4. 13, 16, & 3. 2, &c. 1 Sam. 12. 23. Deut.

Deut. 33. 9, 10. Ezek. 33. 7. &c. and 34. 4.
 Acts 20. 28. Matth. 7. 6. Prov. 27. 23. Ezek.
 44. 23. 24. Husbands must chuse Religi-
 ous wives, dwell with them as men of
 knowledge, loving them dearely, bea-
 ring with their infirmities, protecting
 them, providing things necessary for
 their state and calling, allowing them
 competent maintenance, employment,
 and liberty, specially for the service of
 God, rejoycing and delighting in them,
 prudently admonishing them in great
 love and tenderneffe, and praying them
 for their faithfulnessse, 2 Cor. 6. 14. 1 Pet.
 3. 7. Eph. 5. 33. Gen. 34. 6. 7. Gen. 20. 16.
 1 Sam. 30. 5. 8. Ephs. 5. 28. 29. Exod. 21.
 10. Prov. 5. 18. Gen. 26. 8. Esa. 62. 5. Gen.
 30. 2. Iob 2. 13. Fathers must bring their
 children to holy Baptisme, Gen. 21. 4.
 Mothers must nurse their own children
 if they bee able, 1 Tim. 5. 16. Gen. 21. 7.
 1 Sam. 1. 22. Both must bring them up in
 instruction and feare of the Lord, Eph. 6.
 4. Deut. 6. 6, 7, 20. Exod. 12. 26. keep
 them in subjection, traine them up in
 some honett labour and calling, Gen. 4.
 1. 2. lovingly, and seasonably correct
 their faults, nor without compassion and
 sorrow

sorrow, Proverbs, 23. 13. and 19. 18. and
22. 15. and 29. 15, 17. Ephes. 6. 3. bestow
them fitly in marriage, and that in due
time, 1 Cor. 7. 36. 38. Jeremy 29. 6. and
lay up some thing for them as ability will
suffer, 2 Corinth. 12. 14. Prov. 19. 14.
Masters must chuse into their houses true,
and religious servants; and when they
are entertained take care to enform them
privately, and see that they serve God in
publick also, Psalme 101. 6. Acts 10. 2.
Iosh. 24. 15. Gen. 18. 19. Exodus 20.
10. provide and give them fit meat, lodg-
ing, wages, work, time of refreshing,
Prov. 27. 27. 1 Cor. 9. 9. Deut. 24. 14, 15.
Prov. 31. 15. take care of them when they
be sick, that they perish not for want
of good attendence, Matth. 8. 6. and ad-
monish, rebuke, correct them, if need re-
quire, Prov. 29. 19. Ephesians 6. 9. Col.
4. 1. Strong Christians must beare with
the infirmities of the weak, seeking to
build them forward, using their liberty
aright, for edification, and not for of-
fence, forbearing even things lawfull for
the good of their neighbour, Romans 15.
1, 3. and 14. 13, 15, &c. 1 Cor. 8. 3.
Old men should be examples of patience,
sobriety,

sobriety, and holinesse, sound in faith, able to give good counsell and direction, Tit. 2. 2, 3, 4. Such as excell in gifts must not despise others, but employ their graces for the good of them.

Q. What is the duty of equals?

Ans. Equals must regard the dignity and worth of each other, modestly carry themselves one towards another, and in giving honour goe one before another, Eph. 5. 21. Rom. 12. 10.

Q. What is the sixth Commandement?

Ans. Thou shalt do no Murder.

Q. What is the generall duty of this Commandement?

Ans. That by all meanes lawfull we desire and study to preserve our 19 own person, and the 20 person of our Neighbour.

Expos. 19. The speciall duties of this Commandement in respect of our selves, are, love and care to preserve the vigor of mind, and strength of body, that they may be serviceable to the Lord, and fit for our brothers good; Ephes. 5. 29. to which end we must use chearfulness, Proverb. 17. 22. sobriety in care, meat, drink, apparell, recreation, and use of
Physick

Phy sick, Matth. 6. 34. pro. 25. 26. and 23. 2. as also moderation in labours Ecclesiast. 4. 8. and sleep; seeking lawfull meanes of refuge from violence and danger as giving soft words, courteous answers, Iudg. 8. 2, 3. Prov. 15. 1. flying and shunning the company of angry persons, Prov. 22. 24, 26. using the benefit of law, Deut. 17. 8. &c. and weapons for our necessary defence, &c.

20. The speciall duties in respect of our neighbour are, love, Rom. 13. 8. rejoycing at the good of their persons, 1 Cor. 12. 25, 26. Rom. 13. 15. compassion and tendernes of heart towards them, Eph. 4. 31. 32. patience, bearing wrongs, forgiving injuries, Col. 3. 12, 13. passing by some wants in mens words or actions, Eccles. 7. 2, 3. Prov. 17. 9. covering them with silence, taking all things in the best sence, 1 Cor. 13. 5, 7. courteous behaviour, Eph. 4. 32. easinesse to be entreated, Iam. 3. 17. gentle answers, Prov. 15. 1. hearing our inferiours speak in their just defence, Iob 31. 13. avoyding all occasions of strife, parting with our own right sometimes for peace sake, Gen. 13. 8, 9. not neglecting any duty of

love and friendship, though wee bee forced to goe to law for our right, Rom. 12. 18. Relieving the needy visiting the sick, cloathing the naked, lodging the stranger, &c. Heb. 13. 2, 3. Iob 31. 19. 20. pleading for the life and person of the poore and such as be wronged, and delivering them also, if it stand in our power, Prov. 24. 11. 12. using mildnesse in rebukes, and moderation in correction, Gal. 6. 1. yet according to the quality of the offence, Iude v. 22, 23. And in a word be harmelesse and innocent towards all men, Psal. 15. 3. taking care that they suffer no harme by us or ours, Exod. 21. 8. in their persons in taunt, Matth. 5. 22. stripe, or ill handling, Levit. 24. 19. To our own and our neighbours cattell we must also shew mercy, Prov. 12. 10.

Q. Which is the generall sin here forbidden?

Ans. All neglect of our 21 own, or our neighbours 22 preservation, or desire of our own or their hurt, conceived in heart, or declared by word, gesture, or deed.

Expos. 21. In respect of our selves by this Commandement is forbidden excessive

cessive sorrow, Prov. 17. 22. distracting care, thoughts against our selves; solitary musing on the temptation of Sathan; neglect of meat, drink, apparel, recreation, physick, sleep, labour, &c. or excessive therein: meddling with other mens matters, Amos 4. 1. Prov. 23. 21. and 26. 17. desperate adventures, companying with them that be make-bates, quarrellous, and furious, &c. Prov. 26. 20, 21. doing that whereby we are or may be stirred up to anger, and refusing to crave the ayd of the Magistrate.

22. In respect of our neighbour, here is forbidden hatred, 1 John 3. 15. envie, Prov. 14. 30. unadvised anger, Matth. 5. 22. pride, Prov. 13. 10. desire of revenge; foolish pittie, reproaching for sinne or any other infirmity, as poverty, basenesse of blood, stammering, Levit. 10. 14, &c. chidings, brawlings, crying with an unseemely lifting of the voyce, Eph. 4. 31. complaints to every one of the injury wee have received. Disdainfull or scornfull carriage, as dejectednesse of countenance, Genes. 4. 5. nodding the head, pointing with the finger, or using any other provoking gesture, Prov. 6. 17.

Stubborneſſe, implacableſſe, Rom. 1. 31. breaking jeſts upon our neighbour; Oppreſſion, Levit. 19. 13. with-drawing corne from the poore, Prov. 11. 26. detaining the hirelings wages, Levit. 19. 13. Jer. 22. 12. not reſtoring the pledge, Exod. 22. 26. Quarrelling, Tit. 3. 2. ſtriking wounding, Exod. 21. 18, 22, 26. placing manhood in revenge or bloodſhed, Prov. 10. 22. extremity of puniſhment, Deut. 25. 7. all taking away of life, otherwiſe than in caſe of publike juſtice, juſt warre, and neceſſary defence, Exod. 21. 12. Gen. 9. 6. and all ſparing thoſe the Lord commandeth to be puniſhed, Proverbs 17. 15.

Q. What is the ſeventh Commandement?

Ans. Thou ſhalt not commit adultery.

Q. What is the generall duty of this Commandement?

Ans. That we ſhould 23 keep our ſelves pure in ſoule and body, both towards our ſelves and others.

Expoſ. 23. The ſpeciall duties of this Commandement are purity of heart, 1 Theſ. 4. 3, 4. ſpeech favouring of ſobriety,

ry, Col. 4. 6. temperance in sleep recreation, dyet both for quantity and quality, Luk. 21. 34. 1 Thes. 5. 6. convenient abstinence, watching and fasting, modesty in apparell, 1 Tim. 2. 9. gravity in behaviour, Tit. 2. 3. making a covenant with our sight, hearing, and other senses, Job 31. 1. Psal. 119. 37. possessing our vessels in holinesse and honour, 1 Thes. 4. 5. finally, in such as have not the gift of continency, holy marriage with such as be fit, 1 Cor. 7. 2, 9. 39. and therein due Benivolence, fidelity, and confidence each to other, 1 Cor. 7. 5.

Q. What is the generall sinne here forbidden?

Ans. All uncleannesse of 24 heart, speech, gesture, or action, together with all the causes, occasions, and signes thereof.

Expos. 24. The speciall sins forbidden in this Commandement are filthy imaginations and lusts, Col. 3. 5. speaking or giving eare to rotten and corrupt communication, Eph. 5. 3, 4. 1 Cor. 15. 33. wantonnesse of the eyes, Match. 5. 28. giving them liberty to wander, and to rove about, 2 Samuel 11. 2. Idlenesse, Ezek. 16. 49. intemperance in sleep or diet, Ier.

5. 8. excessive, Eph. 5. 18. new-fanglenesse, Zeph. 1. 8. immodesty in apparell, Esa. 3. 16. &c. wearing that which agreeth not to our sex. Deut. 22. 5. lascivious pictures, 1 Thes. 5. 22. impudency or lightnesse in countenance or behaviour, Proy. 7. 13. painting the face, 2 Kings 29. 39. unnecessary companyings with lewd persons, Proverbs 5. 8. promiscuous dancing of men and women, Matth. 6. 22. fornication, Deut. 22. 28. adultery, Deut. 22. 32. incest, Lev. 18. 6. abhorring marriage, or unlawfull entrance into the same, when the parties are within the degrees of affinity prohibited, Lev. 18. 6. formerly contracted, Deut. 22. 23. or married to some other who are yet alive, Rom. 7. 2. unseasonable or untemperate abuse of marriage bed, Levit. 18. 19. Heb. 13. 4. and also [all] unnaturall lusts, Lev. 11. 22, 23. Rom. 1. 26. 27.

Q. What is the eighth Commandement?

Ans. Thou shalt not steale.

Q. What is the generall duty of this Commandement?

Ans. That by all good meanes we further the outward & estate of our selves, and of our neighbours.

Expos.

Expos. 25. The speciall duties of this Commandement are an honest calling 1 Cor. 7. 20. Gen. 4. 2. faithfull labouring, Eph. 4. 28. true and honest dealing therein, Psal. 15. 2. frugality, honestly keeping what we have gotten, wisely ordering our expences, and conveniently using what God hath given, that we may be helpfull to others; Prov. 21. 20. contentation with our estate, be we never so poore, 1 Tim. 6. 6, 7, 8. borrowing for neede, and good ends, what wee are able to repay, and making payment with thanks and cheerefulness, Exod. 22. 14, 15. at time appointed; Psal. 15. 4. or if we cannot keep day, then by all other meanes contenting the creditour. Giving freely, Luke 6. 30. justly, Esa. 38. 7. and cheerefully, 2 Cor. 9. 7. according to our ability, and our neighbours necessity, 2 Cor. 8. 13. lending freely, not requiring our own before the day appointed, nor compounding for gaine; forbearing or forgiving the whole, or part of the summe lent, if it cannot be paid without the hazard of undoing the borrower, Luke 6. 35. using truth, faithfulness, justice, and indifferency in buying, selling, letting, hiring,

part

partnership, &c. Matth. 17.2. 1 Theff. 4.6. not concealing the faults of our wares, or other commodity, or taking advantage of the necessity or unskilfulnesse of the one party, but equally respecting the good of each other, Gal. 5. 13. seasonable and faithfull restoring of things committed to our trust, Exod. 22.7,8. of things found; Deut. 22. 2,3. and of things unlawfully gotten, Levit. 6. 2, &c. Good advisednesse in undertaking suretiship, in matters not above our ability, and for such as are known and approved Christians, Prov. 11. 15. and 7. 18. moderation in recovering that which is our own, Phil. 4. 5. Ministers that receive the tithes must feed the flock committed to their charge, Ezech. 34.2. Lawyers must take no cause into their hands, which they see can have no good end with equity, Esa. 5. 10. Psal. 15.5. and they must follow those which they undertake to defend, with all honest diligence and faithfulness; for love of equity, and not of gaine, ending sures with all possible dispatch and good expedition, Exod. 18. 13, &c.

Q. What is the generall sinne here forbidden?

Ans.

Ans. All 26 neglect to further our own, or our 27 neighbours wealth, all impeachment or hinderance thereof, and all encrease thereof by unjust and indirect dealing.

Expos. 26. Actual sinnes of commission, here forbidden are, idlenesse, inordinate walking, Prov. 12. 11. 2 Thes. 3. 11. covetousnesse, 1 Tim. 6. 10. miserable pinching, and defrauding our selves of the good things, which God hath given us, Eccles. 6. 1, &c. and 2. 26. wastefull consuming of our substance by lavish spending in meat, drink, apparell, buildings unnecessary gifts, sports, &c. Prov. 21. 17. Eph. 5. 18. and by unadvised suretiship, Prov. 23. 13.

27. In respect of our neighbour, grutching at the prosperity of others, borrowing to maintaine idlenesse, defraud men of their right, what we are not able to repay; Ezek. 18. 7. also borrowing upon interest unlesse it be in case of necessity; denying what we have borrowed, or repaying unwillingly, Psal. 37. 21. Levit. 19. 13. lending upon usury, Exod. 22. 25. exacting encrease meereley for the loane, Ezek. 18. 8. cruelly requiring
all

all a mans debes, Esa. 58.3. without mercy or compassion. In bargaining, buying, selling, letting, hiring partnership to use injustice, craft, fraud, or falsehood: 1 Thes. 4.6. as making things litigious and doubtfull, respecting a mans own commodity only; parting with bad wares for good, Amos 8.5. or good at an excessive rate, enhauſing the juſt price meerely becauſe we ſell for day; engroſſing wares into our own hands that we may ſell them at our own pleaſure; diſpraiſing what we are to buy, Prov. 20.14. or praiſing what we are to ſell without juſt cauſe and for our meere advantage: buying underfoot; eſpecially of ſuch who ſell for need; abuſing mens ſimplicity and unſkilfulneſſe; uſing false weights, ballances, meaſures, and lights to deceive; Levit. 19.35. Prov. 11.1. ſelling things hurtfull, and not vendible; as diſpenſations for ſinne, charmes, Church-livings, Prov. 20.25. Mal. 3.8. Crucifixes, &c. Detaying things ſtrayed, found, Exod. 23.4. Deut. 22.1, 2, 3. or the meanes of our neighbours living layed to pledge, Exod. 22.26, 27. as alſo things committed to our truſt and cuſtody,
Deut.

Deut. 27. 19. Prolonging of suits, defending bad causes, immoderate, or uncivill contending at Law for our own right, selling Iustice, Prov. 15. 27. removing ancient bounds, Deut. 19. 14. robbery by land, or sea, Zach. 5. 3, 4, 5. whether it be stealing goods, cattell, Exod. 22. 1. servants or children, Exod. 21. 16. Deut. 24. 7. with or without colour of Law: receiving of things stolen, Prov. 29. 24. Psal. 50. 18, 19, 22. And all unapproved and unprofitable trades of life or callings (if they may be so termed) as jesters, juglers, parasites, carders, dicers, gamesters, players, fortune-tellers, figure-casters, sturdy rogues, and such as be makers of the proper instruments of unlawfull games, Ier. 10. 2. Iob 30. 1, 2, 3. 2 Thes. 3. 10. Act. 19. 19.

Q. Which is the ninth Commandement?

Ans. Thou shalt not bear false witnesse against thy neighbour.

Q. What is the generall duty here required?

Ans. That by all meanes we seek to maintaine our 28 own and our 29 neighbours good name, according to truth and a good conscience.

Expos.

Expos. 28. The speciall duties of this Commandement are, to speak sparingly, Prov. 10. 19. and to speak the truth from the heart, Psal. 15. 2. In respect of ourselves, rightly to know and judge of our selves, Gal. 5. 26. 2 Cor. 13. 5. to procure our own good name, Prov. 22. 1. by seeking Gods glory first and principally, Matth. 6. 33. Heb. 11. 2. 39. judging and speaking well of others, Matth. 7. 2. and walking unblameably, Eccles. 10. 8. Luk. 1. 6. Job 1. 1. to defend it also when need requireth, but modestly, and in a sort unwillingly.

29. In respect of our Neighbour wee are commanded to desire and rejoyce in his good name, Rom. 11. 8. Gal. 1. 23. 24. sorrow for his infirmities, Psal. 119. 136. Ezra. 9. 6. and cover them in love, Proverb. 17. 9. 1 Pet. 4. 8. hoping the best with patience, and so judging, 1 Cor. 13. 5, 6, 7. not bewraying his secrets before we have admonished him, Prov. 11. 12, 13. and 25. 9, 10. yea, though we doe it with griefe, and to such as we desire might help and redresse them; rebuking him to his face, Matth. 18. 16. Gal. 2. 11. when just occasion requireth, but yet lovingly

lovingly and meekly, Gal. 6. 1. Prov. 25. 12. with remembrance of what is prayse-worthy in him, 1 Cor. 1. 4. 10. Rev. 2. 2, 3, 4. commending him where he deserveth well, yet rather in his absence than presence, 1 Thes. 5. 22. defending the good name of him, whose unblameable carriage is known unto us, by testimony, hand-writing, and oath, if need require, Phil. 10. 1, &c. not receiving idle, or false reports against our brother, Psal. 15. 3. Prov. 25. 23. and 26. 20.

Q What is the generall sinne forbidden?

Ans. All failing to procure, defend, and further our 30 own, and 21 our neighbours credit: all unjust defence, wrongfull suspicion, or accusation of our selves or others.

Expos. 30. Here is forbidden an over underweening of the good things in our selves, Luke 18. 9, 10, 11. Exod. 4. 10. 13. Ierem. 1. 7. bearing our selves above our worth, Phil. 2. 3. boasting, Prov. 27. 1. excusing our selves unjustly, 1 Samuel 15. 15. Gen. 3. 12. debasing our selves, dissembling that others may prayse us, procuring our selves an ill name by walking undiscreeetly or offensively, 2 Sam.

12. 14. Rom. 3. 23, 24. and a needlesse lessening the good opinion others have of us, by bewraying our weaknesse; as want of learning. &c. to the carper.

31. Here is condemned evill suspitions, Matth. 7. 1. 1 Samuel 1. 13. want of desire, care and rejoycing in our neighbours good name, 1 Pet. 2. 1. rejoycing in his infirmities, contempt, or foolish admiration of others, Acts 12. 22. Prov. 27. 14. unjustly renewing the memory of our neighbours crimes, which were in tract of time forgotten, Prov. 17. 9. calling good evill, or evill good, Esa. 5. 20. flattery, Prov. 27. 14. Iob 17. 5. forbearing to speak in the cause or credit of our neighbours, Prov. 24. 18, 12. and 31. 8, 9. rash censuring, Matth. 7. 1, 2. nodding the head, winking with the eye, pointing with the finger, or any other vilifying or deriding gestures, Matth. 5. 23. speaking the truth with desire of our neighbours discredit, 1 Sam. 22. 14, 15. with Psalm. 15. 1, 2, 3. listening to tale-bearers, Prov. 25. 23. raising false reports, Leviticus 19. 16. relating mens words to their disgrace, contrary to their meaning, 1 Samuel 22. 9. 10. Matth.

26. 90. 61. spreading abroad flying tales, Prov. 26. 20, 21, 22. libels, false presentments and citations, giving false evidence, and pronouncing false sentence, Levit. 19. 15, 35. Exod. 23. 6. Deut. 19. 16. Prov. 19. 5. In respect of our selves and our neighbours, here is forbidden lying and equivocating, Ephes. 4. 25. Col. 3. 9. 10.

Q. What is the tenth commandment?

Ans. Thou shalt not covet, &c.

Q. What is the generall duty here commanded?

Ans. That we be truly & contented with our own outward condition, and heartily desire the good & of our neighbour, in all things belonging unto him, great and small, & 1 Tim. 6. 8. 1 Cor. 7. 29. 30. Acts 26. 29.

Expos. 32. In this commandment we are enjoined to acquaint our selves with thoughts of good towards our neighbour, Esay 32. 8. 3 John 2. Iob 31. 29. and that which appertaineth to him; to rejoyce in the present good estate of our selves and our neighbours, Psalm. 34. 2. and 119. 74. and cheerefully to praise God for it.

Q. What is the generall sinne forbidden?

Ans. All thoughts of mind, wishes, and desires of heart, and delightfull remembrances of evill against contentednesse, Iob 31. 29.

Q. Is any man able to keep this Law?

Ans. Not perfectly: for the *a* godly often fall, the most holy *33* faile *b* *34* alwayes in their best actions: but the child of God ought *c*, may and usually doth *d* walk according to the Law sincerely, *a* Iam. 3. 2. *b* Exod. 28. 36, 37, 38. *c* 1 Ioh. 2. 14. Iohn 14. 15, 23. *d* 1 King. 15. 5.

Expos. 33. In the servants of Christ there remaines some root of bitternesse, Heb. 12. 1. Rom. 7. 23. the flesh lusteth against the spirit, Gal. 5. 17. their knowledge is but in part, 1 Cor. 13. 12. Psal. 119. 18. their obedience therefore cannot be perfect, Ios. 9. 14, 15. 2 Sam. 2. 9. 2 Chron. 35. 22. Luke 20.

34. Often in the matter, and manner of doing, Iosh. 14. 15. continually in the measure of duty, the most holy do offend, Neh. 13. 22.

Q. Should not a Christian omit doing of good altogether, seeing hee cannot doe it in that measure that God requireth?

Ans

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Ans. No: but ³⁵ with diligence and singlenesse of heart strive against corruption, look for the assistance of Gods spirit, and labour to grow in grace, ^e 2 Cor. 7.1. ^f 2 Chron. 16. 9. Philip. 4. 13. ^g 1 Pet. 2.2. and 2 Pet. 3.18.

Expos. 35. The sinne which cleaving to the work defiles it, is by all means possible to be avoyded, Matth. 6.1, 2, 3, 4, &c. Psal. 37.27. but the work it selfe is not to be forborn. For we have an absolute charge from God, to exercise our selves in all good works, Esa. 1.17. 1 Pet. 3.11. Col. 1.10. 2 Pet. 1.5. and a mercifull promise, that he will forgive the infirmities, which our corruption doth fasten upon them, and favourably accept our sincere endeavour to walk in all holy obedience, though now and then we through weaknesse do step awry, Job 42.7. 2 Chro. 30.19, 20. Esa. 40.11. Can. 2.14. Numb. 23.21. Ezek. 34.16.

Q. What meanes should a man use to grow in Grace?

Ans. He must thoroughly examine ³⁶ his wayes, ³⁷ judge himself, watch ³⁸ over his heart at all times, in all places, occasions, and conditions: & redeeming the ³⁹

time to store his 40 heart with good, and
 preserve / his 41 faith, *b* Hag. 1. 5, 7.
i 1 Cor. 11. 31. *k* 2 Tim. 4. 5. Eph. 5. 16.
l Heb. 10. 35, 36, 38.

Expos. 36. Examination, which is a diligent, exquisite, and unpartiall search of our hearts, thoughts, and wayes, Lam. 3. 40. *b* by the word of God, Rom. 7. 7. as in his presence, is a speciall meanes to preserve from pride, security, hardnesse of heart, and falling into sinne, Heb. 3. 13. Psal. 4. 4. It doth quicken to prayer, Gen. 24. 63. Psal. 119. 12. is a good step to repentance, Psal. 119. 59. Hag. 1. 5. settleth in a Christian course, Psal. 39. 1. provokes forward in godlinesse, Psa. 119. 56. 60. and makes charitable towards others, Gal. 6. 4.

37. To judge a mans selfe, is to passe an unpartiall sentence against himselfe, agreeable to the word of God, according to the measure of that iniquity which by examination he findeth in himselfe, Ezek. 16. 61. and 60. 43. Dan. 9. 8. Luk. 15. 18, 19. this awakeneth the heart, Ezek. 36. 3. maketh us affraid of sinne, Gen. 32. 9. spurreth us to sue to the throne of grace, 1 King. 8. 83. and preventeth the judgement of God, 1 Cor. 11. 31.

38. Watchfulnesse, which is a narrow, carefull, and continuall keeping, observing, and over-seeing of our hearts, and all our wayes, Prov. 4.23. is both exceeding necessary, seeing that of our selves we are apt to erre, Psal. 59. 10. and have many occasions besides to draw us away from godlinesse, Luke 14. 18, 20. and exceeding profitable to prevent or withstand Satan, 1 Pet. 5.8. Matth. 26. 41. keep under lusts, avoyd and cut off stayings, and wandrings of minde and life; 2 Tim. 4. 5. 1 Cor. 16. 13. Psal. 101. 2. keep the heart in good order, and to eschew dangerous decayes, fals and discomforts, which otherwise men shall runne into 2 Sam. 11. 2. 1 Tim. 2. 14. 2 Cor. 11. 3.

39. To redeeme time is so to husband it, that every moment thereof may be spent for our best advantage, Epes. 5. 16. Col. 4. 5. Time is a precious thing, being lost, it is unrecoverable, though God may pardon it to the penitent, Esay 1. 16. 18. therefore we must redeeme the time of youth, Eccl. 12. 1. of the Gospel, 2 Cor. 6. 2. the Sabbath, Exod. 20. 10. the time of sicknesse, health, and vacancy from businesse in our calling, &c. Luke

12.42. Iohn 9.4. Gal. 6. 10. Prov. 10. 5.

40. When mans heart is emptied of evil, it will quickly gather filth again (as garments will dust,) unlesse it be fraught with good, Matth. 12.43,44,45.

41. If faith decay in us, (as needs it must, unlesse it be carefully stirred up, preserved and exercised, 2 Tim. 1. 6.) godlinesse must needs wicher, 1 Tim. 1. 5. for faith is the victory whereby wee overcome the world, 1 Ioh. 5. 4. thereby we wrestle against sinne, by the Almighty power of Iesus Christ; Gal. 2.20. and our lives must needs be full of doubtings, or security, drowned with carnall delights, 1 King. 11.4. and sinfull pleasures; and the word will lose its efficacy, Heb. 4. 2. the exercises of Religion their sweetnesse. To the end that faith might be preserved, we must value it above gold and silver, 2 Pet. 2.1. often meditate upon the sweetnesse, Psal. 119. 103. and 139. 17. constancy, Revel. 1. 5. 2 Cor. 1. 20. and perpetuity of the most precious and free promises, which are the grounds of faith, Hosea 14.5. Ezech. 36. 22. walk according to the rules thereof, learn to exercise it, living thereby, Heb. 10. 38. Rom. 1. 17. and sincere-

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sincerely, constantly, and conscionably
use all those meanes, whereby faith is
wrought or nourished.

Q. How else?

Ans. He must take *m* unto him the whole
armour *42* of God, and with *n* care, up-
rightnesse, and constancy, use the meanes
of grace *refoze* prescribed in one *o* estate
as well as another, *m* Eph. 6. 13, 14.
n Prov. 2. 3, 4, 5. Coloss. 4. 2. *o* Job
27. 10.

Expos. 42. All Christians are called to be
souldiers, Rev. 12. 7. to fight under Christ
Iesus their Captaine, against the flesh,
Rom. 8. 13. the world, 1 Ioh. 2. 16. and the
devill, 1 Pet. 5. 8, 9. a spirituall, subtil,
and malicious enemy, Eph. 6. 12. Rev. 20. 2.
Matth. 13. 28, 29. that can never be ap-
peased: they had need therefore take un-
to them the whole armour of God, which
they must daily put on, and continually
keep on, that at all times they have it rea-
dy for use. to repell and quench the fie-
ry darts of the devill. The parts of this ar-
mour are sincerity, love of righteousnesse,
the Gospel, Faith, lively hope, and the
word of God, Eph. 6. 14, 15 16, 17, 18.
These are kept on by earnest prayer,
P 4 watch.

watchfulnesse, and holy meditation.

Q. What priviledges doth God afford unto his children in this life, who labour according to his will to grow in grace?

Ans. They may be ¹ assured ² of his favour and fatherly ³ care ⁴ over them, the direction ⁵ of his spirit, their ⁶ growth in ⁷ grace and ⁸ perseverance to the end, ⁹ 1 Ioh. 3. 14. Iohn 1. 12. ¹⁰ 1 Tim. 4. 10. Matth. 10. 30. ¹¹ Psal. 143. 10. ¹² Col. 1. 9. 10. ¹³ Phil. 1. 6.

Expos. 1. It is first of all to be observed that none of these priviledges can be enjoyed without great strife and labour, 1 Cor. 16. 13.

2. Not onely some uncertaine hope, or dimme sight of Gods favour, but assurance thereof may in this life be obtained, Iob 19. 25. 2 Cor. 5. 1. 2 Tim. 4. 8. and 1. 12. for the Scripture exhorts us to make our calling and election sure, 2 Pet. 1. 10. layeth many sufficient grounds of assurance; 1 Ioh. 4. 13. & 3. 14. Phil. 1. 6. and proposeth divers examples of them who have attained thereunto, Rom. 8. 34. 38. 39. Luk. 2. 29. Heb. 11. 9, 10. This is a rare and precious priviledge, because it may constantly be enjoyed with an encrease

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crease thereof, Hof. 13. 14. Malac. 3. 6. 1 Thes. 4. 1, 10. is alwayes accompanied with joy unspeakable, and sweet contentment, Cant. 1. 1. Psal. 4. 6, 7. Ioh. 8. 56. 1 Pet. 1. 8. and the longer it is possessed, the sweeter it is ; dainty meats may become loathsome, but we cannot surfet of Gods favour, Psal. 17. 15.

3. God would have his children know, that in every state he will save and uphold them, Psal. 9. 10. & 32. 6, 7. even when his wrath doth burn against his enemies ; Es. 33. 4, 5, 6. and 27. 7, 8. he will teach them the good way, which they ought to follow, Psal. 25. 12, 14. Prov. 3. 31. give his Angels charge over them, carry them in his bosome, Esa. 91. 11, 12, &c. The amiable, sweet, and comfortable titles, that Christ giveth to his Spouse, calling her my love, my dove, my sister, my Spouse, my undefiled, doth shew what great regard he hath of every Christian, Cant. 1. 8, 9. and 2. 4. Deut. 33. 12, 27, 28, 29. Cant. 7. 6.

4. The servants of Christ are exhorted, and commanded to grow in grace and godlinesse, 1 Thes. 4. 1, 10. Col. 1. 10. there are patterns of holy men left unto us in Scriptures, that have grown rich
in

in wisdom and holiness, Revel. 2. 19. what God commandeth in the Gospel, that Christians should believe he will enable them to doe, | Ioh. 6. 63. 1 Iohn 5. 3. and what ordinary graces any of the faithfull did obtaine, the same may all the faithfull look for, Zach. 12. 10. Eph. 4. 4. 2 Pet. 1. 1. if it be for their good, Rom. 8. 28. for they are all under the same covenant, have the same Redeemer and Sanctifier, and have the same promises made unto them, 2 Cor. 6. 18. 1 Tim. 2. 5. 6. Ephes. 4. 30. and 2. 12.

Q. What other priviledges doth God afford unto them?

Ans. They are 5 kept *w* from, comforted in, and delivered out *x* of many troubles, taught to *y* use all estates aright, 6 preserved *z* from 7 foule offences, enabled 8 to *a* rise againe, if they *b* fall, instructed to *g* live godly, and have *c* possession 10 of the word, *w* Psal. 32. 10. Acts 16. 25. *x* Prov. 11. 8. *y* Lam. 3. 27. Phil. 4. 12. *z* Luk. 1. 6. *a* Psal. 27. 23, 24. *b* Eph. 2. 10. *c* Luke 8. 15.

Expaf. 5. The godly shunne the finnes which others follow with greedinesse, Gen. 39. 9. & 42. 18. Neh. 5. 15. Job 31. 1.
order

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order their affaires with godly wisdom, Acts 23.6. and 22.26. and 18.11. with 19.37. and foresee the evill to come, and hide themselves, Prov. 22.3. and 26.12. therefore they are preserved from many troubles that others fall into. And yet for want of care and watchfulnessse, they often draw no small griefe upon their heads, from which they might be free, if they would carefully subdue their passions, and look unto their wayes, Can. 5.2,3,4,5,6. 2 Sam. 11.2.3. Psal. 5.1.8.

6. In prosperity the godly are taught to edifie themselves, Act. 9.31. to walk in meeknesse, lowlinesse, feare and comfort of the Lord, doing good, Iob 14. 15, 21, 24. In adversity, to be humble, patient, pray, 1 Pet. 5.6. Iob 1. 21. Psal. 39. 9. and 30. 7, 8. grow out of love with this world, 2 Cor. 5.1,2,3,4. prize the Lords favour, Psal. 73.26, 28. cleave close unto God. Isa. 10.20. examine their hearts, and reforme their wayes, Lam. 3.40. Zeph. 2.1. Esa. 27.9. In their callings to take triall of their wisdom, faith, sincerity, love of righteousnessse, and patience, and so to goe about the same with hearts affecting the things that be above, Psal. 112.5. Gen. 31.

38, 39, 40. Gal. 5. 22. Gen. 17. 1. 2. Zach. 8. 16. Luk. 21. 19.

7. If the godly be overtaken with some reproachfull evill, Gen. 9. 21. and 10. 33. it is not ordinary, Rom. 8. 1. 2 Cor. 5. 7. but for a time, Psal. 37. 34. when they have cast off their armour, and neglect their watch, 2 Sam. 11. 1. 2. Matth. 29. 40. 41. the Lord suffering them to fall, to let them see their weaknesse, correct their carelesnesse, cure in them pride of heart, and contempt of others: and ordering their slips for the glory of his great name, the comfort of the weak, and the good of the party fallen, after that by repentance he is risen againe.

8. The righteous may fall, but the Lord will not suffer them to perish, Iohn 10. 28. Christ hath prayed for them, Iohn 17. 20. Luke 22. 23. the immortall seed abideth in them, 1 Iohn 3. 9. the spirit of God doth quicken them, Rom. 8. 2. 11. so that afterward they take heart and courage againe to fight against sinne and Satan, therefore they can never be utterly vanquished, though for a time they bee thrown down, 2 Cor. 4. 8, 9. Matth. 16. 18.

9. If the faithfull seek unto the Lord,
he

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hee will teach them with delight and comfort to live godly in all places, and callings, Prov. 2. 3, 4, 9. Esa. 30. 21. but yet they shall finde the flesh rebelling against the Spirit, Gal. 5. 17. Psal. 42. 5. 11. that they might not trust to themselves, but in the Lord, Prov. 3. 5, 6. no longer live than find need to pray, Lord strengthen me, 1 Thess. 5. 17. be thankfull to God for the mercies they have received, Psal. 54. 6, 7. not triumph before the victory nor walk in security, as though they had no enemy; 1 Pet. 5. 8. 9. and that by how much the fight is more painfull, sharp, and difficult, by so much the victory should be the more delightfull, sweet, and glorious, Rom. 16. 20. Rev. 12. 11.

10. The word of God is possessed, when it is received truly in our heads, is kept and laid up safely, as as a treasure in our minds and hearts, so that we have it in readinesse for our direction and comfort, and doth rule over us with an holy and universall soveraignty. Luk. 2. 51. Col. 3. 16, 17. Psalm. 119. 111, 112. 33. 35.

Q. Doe all the godly, or any at all times enjoy all these priviledges?

Ans.

Ans. No: some are ignorant of them, not believing, or at least faintly believing that there are such; others are careless, who prize not, and so take not paines for these things as they ought.

Q. What other hindrances doe deprive Christians of these priviledges?

Ans. *d* Inordinate passions, as feare, anger, selfe love, pride, love of pleasure, cares of the world, and earthly incumbrances; and inconstancy in good duties: temptations also to distrust doe keep under many, *d* Iam. 4. 1, 2, 3.

Q. How should a man bridle and reforme these unruly passions?

Ans. Let him highly esteeme a Christ-an life, pray earnestly, let himselfe most against the corruptions that be strongest in him, shun the occasions of sinne, hide the *c* commandment in his heart, and apply *f* the death of Christ for the killing of corruption, *c* Psal. 119. 51. *f* I Iohn 5. 4.

Q. How may a man overcome his temptations to distrust?

Ans. We must not give credit to Satans suggestions against Gods truth: but consider of Gods *h* i power, *g* odnes, *k* unchang:

changablenesse, former ^l mercies, and free ^m grace in giving us his sonne 12, so that weaknes, unworthinesse, want of feeling comfort should not dismay him, ^g Matth. 4. 3. 4. ^h Matth. 8. 2. Esa. 40. 31. ⁱ Psal. 51. 12. ^k Jer. 31. 3. ^l Psal. 77. 11. ^m Rom. 5. 8, 9.

Expos. 11. God is in power all-sufficient, so that he can help us, Eph. 3. 30. and in love everlasting, Iohn 13. 1. 2 Thes. 2. 16. Jer. 13. 3. seeing then he hath once loved us, we may be assured that he will never leave us, Phil. 4. 19.

12. God gives Christ to them that are lost in themselves, Esa. 16. 1, 2. Matth. 9. 12, 13. and the weak as well as the strong are partakers of his merits, 1 Iohn 2. 1. strength of grace in us, and soundnesse of a Christian conversation, is not the root of comfort; neither should weaknesse, and unworthinesse in us breed doubting of our salvation, Heb. 10. 22. The ground of all comfort is, that God of his free grace hath given his Sonne to us miserable sinners, even to as many as believe in him, 1 Ioh. 2. 2. and 10. 3. 26. and the weak faith doth lay hold upon Christ as truly, though not so comfortably,

tably, as the strong doth, 1 Iohn 2.12.13. 14.

Q. What else must be done?

Ans. Consider what promises the Lord hath made, to keep and uphold us, what encouragements hee hath given us to beleve, 13 and how acceptable a thing it is, that we should so doe, 22 Matth. 16. 18. Luk. 22.32. 18. 22 Iohn 3.23. p Matth. 8.10. and 15.28. Rom. 4. 20.

Expos. 13. God commandeth, perswaddeth, entreateth the thirsty and burdened to believe, hath bound himselfe by covenant unto them, Esa. 43.25. sealed it by the Sacrament, and confirmed the same by oath, Gen. 22.16,17. Psal. 105. 9. Luke 1.73. And the deeper our misery is, the more we glorifie his name by resting upon him for succour, Psal. 22. 1. Rom. 4. 18. 20.

Q. What other things are to be learned for the overcoming of these temptations?

Ans. We must iudge our selves 9 not by present feeling, or by our own discerning the fruits of grace, but by that which wee have felt, and the fruits of grace which appeare to others, 9 Psalme 116.11. Psalme, 13.1. 9 Psalme,

51. 10. & Psal. 77. 11. 12. 1 Cor. 10. 11.

Expos. 14. A man may have faith, that feels no comfort; and grace, that sees not the fruits of grace, Psalm. 22. 1. and 77. 8, 9. The soule is sometimes sick, Ezek. 34. 4. 16. Cant. 3. 5. and sometimes in a swoond; Cant. 5. 6. sometimes wee judge amisse of our estate, Psal. 1. 16, 10. 11. and 77. 10. observing what motions we have to evill, but not how we resist them; supposing wee have no grace, because we have not what grace we desire, or because we find not our selves at all times alike affected, and comforted, or else we want what others have, or we conceit them to have; whereas, God gives not all graces to one man, nor to all in the same measure; Ephes. 4. 7. Zach. 12. 8. Also it is the property of men in affliction, to admire small things in others, and deny great and many graces in themselves: likewise the vastnesse of desire causeth that which is much in comparison, to seeme nothing. Satan works upon the timorous disposition of some, and perswades them that they have fearefully consented to those suggestions, which they alwayes abhorred, and in

Q

which

which they never took delight : or that they wilfully offend , when some sinfull motions arise in their hearts , to which they doe not consent, but which they resist praying to God for forgivenesse and assistance : and because wee in temptations want one grace , which accompanieth faith, to wit, joy, Ioh. 8. 56. 1 Pet. 1. 8. we conclude that we have no faith at all; whereas faith and joy be not inseparable companions, Iob 13. 15. Heb. 11. 1. Psal. 77. 2, 3. the violence of temptation hindering the sense of mercy, when God doth withhold comfort. For which causes , we must not overmuch trust our selves, or credit our feeling , but give credit to the testimony of the godly and faithful.

Q. What may be a further help beside ?

Ans. It is good to examine our 15 hearts, and use the advice of others, but we must know withall, that groaning after, & labouring to rest our wearied soules upon the promises of grace, being never satisfied untill our doubtfulnesse be removed, will bring a good end, Psal. 4. 4, 1. Thess. 5. 14. & Matth. 11. 28.

Expof. 15. God with-holdeth or with-draweth

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draweth comfort sometimes by reason of some secret sinne, not yet repented of; or suffereth Satan to buffet us that we might more seriously repent of some corruption, Iob 40.3.4,5,6. with 42.6. 2 Cor.12.7. And hereby the Lord doth correct our not prizing comfort at a high rate, Cant.5.3,4,5. our forgetfulnesse to prayse him for it: we ought therefore wisely to make trayall of our wayes, neither sparing any sinne, nor censuring that to be sinne which is just & lawfull; not making light account of any sinne, nor yet calling our repentance into question, because some things have been amisse, or we have not attained to perfection.

Q. Doe the fruits of the spirit alwayes appeare in the faithfull?

Ans. No: They are y obscured in our first 16 conversion, in the dayes 17 of security when we a leave our first love, 18 in time of b temptation 19 or some 20 relapse c into sinne, y Luk. 5.37,38. & 1 Cor.3.1. a Rev. 2.4. b Psal.6.1,2,3. c Psal.51.10.

Expos. 16. At our first conversion we are as new borne babes who have the truth of mans nature, but the perfection of it groweth with age, 1 Cor.3.1. Heb.

5.13. Our knowledge is small and confused, Psal. 73. 22. and 119. 33, 34, 100. our sight of Gods love dimme, many doubts arise in our mindes, Luke 24. 38. because of our weaknesse and unworthinesse: many lusts are untamed, we are unexperienced to put on, or weare the Christian armour: and therefore are oft foyled of our adversaries. Some few at their first conversion, abound in the fruits of the Spirit more sensibly, that they might be prepared for some future combates, wherein God will set them forth to bee examples to the weak. If our comfort and joy that we felt in our first conversion be diminished, it is either by reason of security, or temptation, 1 Sam. 11. 2, 3, &c. with Psal. 51. 10. Psal. 77. 8. 9. 10.

17. Good ground will bring forth weeds if it bee not tilled, and fire will die if it bee not blown; the graces of Gods Spirit will decay if they bee not stirred up by prayer, reading, &c. 1 Theff. 5. 19. 2 Tim. 1. 6. and lusts, worldinesse, drowfinesse, &c. will creep upon the best, and over-grow them, if they be not diligent to keep them under

der, and root them out, Luk. 21. 34.
35. 36.

18. As our love to God doth decay, so the sense and feeling of Gods love to us doth die and decay also, Rev. 2. 4, 5. When our love to God is abated, the Spirit of God, which is the comforter of the heart, and the stirrer up of that joy, which passeth all understanding, is grieved, Eph. 4. 30. our faith is weakned, 1 Tim. 1. 5. our prayers must needs be cold and faint, we must needs be dull, heartlesse, uncheerefull, even a burthen to our selves, untoward to any holy duty, Psal. 119. 174. For love is the wheel of the soul, and first affection, Deut. 6. 5. Matth. 22. 37. if that be disordered, no other can be of a right temper.

19. In time of temptation, the minde is full of disorder and confusion, and the heart of man, Exod. 6. 9. Psal. 7. 2, 7, 8, 9. 19. as the ayre is troubled in a tempestuous season; many mists being cast between the eye of our understanding, and the promises of God, as clouds that obscure the Sunne: Satan having then leave to try and buffet us. By temptations we are fitted to grow in grace, Psal. 32. 4, 5.

thereby also the graces of Gods spirit in us are tryed, Rom. 5. 5. 1am. 1. 2. 3. but it is no fit season for us to discerne or judge of them.

20. When corruption getteth ground, grace must needs bee weakned, for these two are opposit the one to the other.

Q. How should a man recover out of a relapse?

Ans. By speedy & consideration 21 of what hee hath done, renewing his repentance with sorrow and shame, & bewailing his sinne before God, reforming his life, and laying hold upon the promises of mercie, & Rev. 2. 5. & Jer. 31. 18, 19.

Expos. 21. Such as have fallen into some grosse sinne after repentance, must not utterly despaire, 1 Ioh. 3. 23. Esa. 55. 1. Matth. 11. 28. For the Prophets call upon wicked revolvers from God, to repent, and promise them pardon, Esa. 1. 18. Jer. 3. 1, 12, 13, 14. &c. and in the Law sacrifices were daily offered, not only for ignorance, Levit. 5. 15, 17. but sinnes committed willingly, and against conscience, Levit. 6. 1, 2, 3. wee are commanded daily to pray for remission of sinnes

sinnes without exception, Luke 11.4. no sinne is unpardonable, but the sinne against the holy Ghost, Matth. 12.3, 13, 2. Marke 3.28, 29. from which a man that sinnes grossely after repentance may bee free. God is able to heale the later wound which sinne makes as well as the former; Hos. 14. 4. without Christ no offence can be forgiven, and in Christ all offences may be done away, 1 Ioh. 1.7. Mercy in us is as a drop of a bucket, in comparison of that infinite sea of mercy which is in God: if by his commandement man must forgive his brother seventy times seven times, will not hee forgive them that humble themselves before him? Mat. 18.11, 22.

Q. What priviledges doe the godly enjoy as soone as this life is ended?

Ans. Their glory then begins; for their bodies remaine 22 in the fgrave, as in in a bed of spices; and their soules being perfectly g freed 23 from sinne, are receivd into heaven, to the beholding h of God and Christ immediately, f 1 Thes. 4. 15. g Revel. 14. 13. h Matt. 5. 8. 1 Cor. 13. 12.

Expos. 22. Death separates the soule from the body, but it doth not separate

the soule or body of the godly from Christ, Rom. 8. 28, 39. 1 Cor. 3. 22. and 15. 54, 55, 56. Phil. 1. 21. when the body lyeth in the grave, and is dissolved into dust, it is yet united unto Christ, Ioh. 15. 5. Eph. 5. 30. and doth expect and look for a future and glorious change, 1 Cor. 15. 38. 43, 43, 44.

23. From the guilt and dominion of sinne, the godly are delivered in this life, 1 Ioh. 1. 9. not from all staine thereof; but after this earthly tabernacle is laid down they are delivered from all sinne, sorrow, and care, Rev. 21. 4. 27. and are received into heaven to be with Christ, enjoying the glorious presence of God, 1 Thess. 4. 16. 17. seeing him not by faith obscurely, 2 Cor. 5. 7. as it were thorow a glasse, 1 Cor. 13. 12. as the Saints doe in this life, but by sight, and face to face, immediately, or without meanes, Psal. 17. 15.

Q. If this be the state of the Godly, what shall become of the ungodly?

Ans. Their bodies shall rot in the grave, and their soules are iudged unto everlasting woe, Gen. 3. 19. & Luk. 16. 23, 23.

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Expos. 24. Death is a curse to the wicked, Gal. 3. 10. 13. with Ioh. 3. 16. and so is their rotting in the grave, because they are not in Christ, 2 Cor. 5. 17. though to the senses there is nothing befalls the bodies of the wicked, which befallerh not the bodies of the godly, Eccles. 9. 2. The wicked shall indeed rise againe, but it is to further condemnation, Ioh. 5. 29.

Q When shall the happinesse of the elect be consummate?

Ans. At the dreadfull day 25 of iudgement, and the generall resurrection, Psal. 17. 15.

Expos. 25. The soule in heaven doth retaine a naturall desire to be united to the body, neither can the happinesse of the soule be every way compleate and perfect without it: of the happinesse of the elect there bee three degrees; one at their first conversion, Matth. 5. 3, 4, 5. Psal. 32. 1, 2. the second at death, Apoc. 14. 13. the last and most perfect at the day of iudgement, 1 Thess. 4. 17.

Q Who shall be judge at that day?

Ans. Christ 26 the Lord and King of the Church, who shall come in a most glorious

rious and visible manner *m* descending from heaven with a shout, and with the voyce of the Archangel, and with the trumpet of God, most royally *n* attended with innumerable multitudes of mighty Angels, *l* Act. 10. 42. and 17. 30. *m* 1 Thes. 4. 16. *n* 2 Thes. 1. 7.

Expof. 26. The decree of judging and judiciary power, is common to Father, Sonne, and holy Ghost, Gen. 18. 25. but the visible act, promulgation, and execution of judgement belongeth to Christ our Mediatour, as God and man; Act. 17. 13. Ioh. 5. 22. 23. Rom. 14. 10, 11, 12. who being judged at his first comming to work our redemption, shall at his second appearing come to judge, this being the last act, and accomplishment of his kingly office, 1 Cor. 15. 25, 26, 27.

Q. When shall Christ come to judgement?

Ans. He will most surely come, but the time is *o* unknown, that we might ever *p* watch, and prepare for his coming, *o* Matth. 24. 36. *p* verse 42.

Q. Whom will he judge?

Ans. His elect and *q* chosen, and all their enemies, both evill *r* angels and wicked

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wicked men, 92 Cor. 5. 10. ⁊ 2 Pct. 2. 4.
Iude 6.

*Q. Seeing many of Gods elect people,
and wicked men are rotted in their graves,
how can they be judged?*

*Ans. The very same s bodies 27 that at
any time died, shall by the power of God
be raised up, and their soules be united
to them, inseparably to abide together
forever more, s 1 Cor. 15. 42, 43, 44.*

*Expos. 27. Iustice requireth that the
same bodie which joynd with the
soule, in working good or evill in this
life, should bee raised up to share with
the soule at the day of the Lord, Rom.
2. 5, 6.*

*Q. What are we to believe concerning
those who shall be found alive at the com-
ming of Christ?*

*Ans. They shall be ⁊ changed in the
twinkling of an eye, and so presented
before 28 the iudgement seat of Christ,
s 1 Cor. 15. 51, 52.*

*Expos. 28. The meanes whereby quick
and dead shall be gathered to judgement,
are the powerfull voyce of Christ, loh. 5.
28, and the ministry of Angels: Mar. 13.
40, 41. the brute and senselesse creatures
surren-*

surrendring up their dead, Rev. 20. 13.

Q. In what manner shall hee judge them?

Ans. Most 29 strictly, both in respect of the *n* persons iudged, and the things for which, but yet he shall iudge most *w* righteous iudgement, *n* Cor. 5. 10. *w* Act. 17. 3.

Expos. 29. Every man must appeare in his own person before the judge, Rom. 14. 12. Rev. 20. 12. and give an account both generally as a man, or a Christian, and specially as a Magistrate, Minister, Master, Servant, &c. for all the things which he hath received of the Lord, and for all the things which he hath done; even all thoughts, words, and actions, Iob 34. 11. Psal. 62. 12. Prov. 24. 12. Ezek. 33. 20. Rom. 2. 6. 2 Cor. 5. 10, 11. 1 Pet. 1. 17. Apoc. 32. 12. we should therefore be conscionable, patient, and watchfull, taking care that all our actions here be approved by the word of God, 1 Theff. 4. 18. 2 Pet. 3. 11, 14.

Q. What shall be the issue of this judgement to the wicked?

Ans. Everlasting *x* perdition from the presence of the Lord, to all those who ignorantly or wilfully contemne the

with an Exposition upon the same. 241
the Gospel, x 2 Theff. 1. 7, 8, 9.

*Q. What shall be the issue hereof to the
godly?*

Ans. Clear 30 vision of y God & Christ,
endlesse & communion with them, ever-
lasting a peace and glory, both in soule &
31 body, in fuller measure than the heart
of man can now apprehend, or any of the
Saints enjoyed before, y 1 Ioh. 3. 2. & Ioh.
17. 24. Phil. 1. 23, & Matth. 25. 34.

Expos. 30. Spirituall or supernaturall
blessednesse of the Saints, is the immedi-
ate fruition of the chiefe, perfect, suffici-
ent, and unchangeable good, even God
in Christ, Matth. 5. 8. with 19. 17. 1 Theff.
4. 17. Matth. 25. 34. who of his meere
goodnesse doth give himselfe unto his
Elect, to be seene, loved and possessed,
that is, to be enjoyed, by them. The means
by which God is enjoyed, is the under-
standing, will and affections; the minde
clearely and immediately beholding God
in Christ, and his exceeding glory, and
goodnesse, as it were face to face, Exod. 33.
20. 1 Cor. 13. 12. 2 Cor. 5. 6, 7. 1 Ioh. 3. 2.
and the will with as great love and joy,
embracing that infinite good, as there is
knowledge thereof in the minde, Rev. 19.

3.4. The Saints in glory do not absolutely see God as he is himselfe : for that which is infinite cannot bee comprehended of that which is limited ; but God doth manifest himselfe unto them , so far forth as a creature is capable for to know him, Psa. 16 15. And to the end that the Saints should be fully contented, and not wax dull at the glory of so great a light; God doth perfect the powers of the soule , perfectly repaire his image in his Elect. & by his power enlarge the capacity of the soule, so far as the nature of man will beare, 1 Ioh. 3.2. that it might alwayes be fully satisfied with the beholding of him, and that without wearinesse at any time, Psal. 17.15.

31. The subject of happinesse is the whole man, Rev. 20.6. and 22.14. therefore in this estate of blessednesse, the body is united to the soule; and laying aside corruption and mortality, is changed to an incorruptible, immortall and spirituall body, like to the glorified body of Christ our Saviour, 1 Cor. 15.41, 42, 43. 1 Ioh. 3.3. whence followeth perfection of the whole man, conformity with God , unspeakable joy, and endlesse glory, Rev. 22.5.



F I N I S.

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